Library of the
PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

The Inquirer

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3689.
NEW SERIES, No. 793.] *LONDON, SATURDAY, MARCH 8, 1913.* [ONE PENNY.

MACMILLAN'S NEW BOOKS.

SECOND IMPRESSION.

Francis Paget, Bishop of Oxford. By STEPHEN PAGET and J. M. CAMPBELL CRUM. With an Introduction by His Grace the ARCHBISHOP OF CANTERBURY With Photogravure Portrait. 8vo. **15s.** net.

FIFTH THOUSAND.

Foundations. A Statement of Christian Belief in Terms of Modern Thought. By SEVEN OXFORD MEN: B. H. Streeter, R. Brock, W. H. Moberly, R. G. Parsons, A. E. J. Rawlinson, N. S. Talbot, W. Temple. 8vo. **10s. 6d.** net.

Repton School Sermons: Studies in the Religion of the Incarnation. Being the Sermons preached in Repton School Chapel between September, 1910, and July, 1912. By WILLIAM TEMPLE, Headmaster of Repton, Chaplain to the Archbishop of Canterbury, Author of "The Faith and Modern Thought," &c. Crown 8vo. **3s. 6d.** net.

SALE OVER 20,000 COPIES.

The One Volume Bible Commentary. General Editor, Rev. J. R. DUMMELOW, M.A. **7s. 6d.** net.

Social Religion. An Interpretation of Christianity in Terms of Modern Life. By SCOTT NEARING, Ph.D., Author of "Social Adjustment," &c. Crown 8vo. **4s. 6d.** net.

Development and Purpose. An Essay towards a Philosophy of Evolution. By L. T. HOBHOUSE, Martin White Professor of Sociology in the University of London. 8vo. **10s.** net.

An Introduction to Metaphysics. By HENRI BERGSON, Member of the Institute. Authorised Translation by T. E. HULME. Crown 8vo. **2s.** net.

*** *Macmillan's New Theological List post free on application.*

MACMILLAN & CO., Ltd., LONDON.

SMITH, ELDER & Co.'s List.

Now Ready. Crown 8vo, 3s. 6d. net.

Letters from the Near East

By the **Honble. MAURICE BARING,** Author of "With the Russians in Manchuria," &c.

NOTTINGHAM GUARDIAN.—"Of more than ordinary interest, because they are the work of a skilled observer who was taught by the clear facts the opposite of what he had been led to expect."

NEW 6s. FICTION.

MRS. HUMPHRY WARD'S NEW LOVE STORY. ***JUST PUBLISHED.***

With 4 Illustrations by CHARLES E. BROCK.

The Mating of Lydia

By Mrs. HUMPHRY WARD,

Author of "Lady Rose's Daughter," "The Case of Richard Meynell," &c.

TIMES—"The book is stimulating and refreshing, but not too serious for entertainment."

DAILY EXPRESS—"Thousands of charming, delicately-bred ladies will read and will enjoy it immensely."

His Dear Desire

By **MARGARET WATSON,** Author of "Under the Chilterns," "Driven," &c.

TRUTH.—"This delightful story. This thoroughly wholesome, cheerful, and original tale."

Mrs. Pratt of Paradise Farm

By **KATHARINE TYNAN,** Author of "Love of Sisters," "Honey, My Honey," &c.

WORLD.—"A combination of charm and delicacy. Told with a tender grace which makes of the simple story an artistic achievement."

London: SMITH, ELDER & CO., 15, Waterloo Place, S.W.

JUST PUBLISHED.

Crown 8vo. 3s. 6d. net.

A Book of Devotional Readings - - from the Literature of Christendom - -

EDITED BY

The Rev. J. M. CONNELL.

Selections from the religious writings of Christendom since New Testament times—beginning with the 'New Sayings' of Jesus and the 'Teaching of the Twelve Apostles,' and including extracts from the works of the Early Fathers and Apologists, and from those of Augustine, Bede, Bernard, Francis of Assisi, Thomas Aquinas, Eckhart, Dante, Tauler, Wycliffe, Catherine of Siena, Thomas à Kempis, Savonarola, Luther, Calvin, Knox, Hooker, Milton, Baxter, Fox, Bunyan, Fénélon, Law, Wesley, Woolman, Wordsworth, Channing, Carlyle, J. H. Newman, F. W. Newman, Emerson, Martineau, Tennyson, Browning, Jowett, Ruskin, and Tolstoy. Over a hundred writers are represented by one or more passages which average about a page and a half in length.

The Editor pleads in his preface for the use of these writings as lessons in public worship in addition to the Biblical ones. In compiling the book he has had the help of many people with special qualifications for the work.

LONGMANS, GREEN AND CO.,
39, PATERNOSTER ROW, LONDON, E.C.
NEW YORK, CHICAGO, BOMBAY AND CALCUTTA.

Lindsey Hall Theological Lectures.

The Fifth Lecture of the Course will be given at

LINDSEY HALL,

The Mall, Notting Hill Gate, W.

On THURSDAY, March 13, at 8.30 p.m.,

By the Rev. J. MOFFAT, D.D.

(Mansfield College, Oxford).

Subject: "The Higher Naturalist."

Admission **1s.**

The Inquirer.

Among recent articles are the following:—

"Songs of a Buried City" (VI. & VII.) By H. LANG JONES. *Feb.* 22 *and Mar.* 1.

"The Meaning of Liberal Christianity." By JAMES DRUMMOND, Litt.D., D.D. *Mar.* 1.

"Athanasius the Modernist." By S. H. MELLONE, D.Sc., M.A. *Mar.* 1.

"In Indian Schools." By F. J. GOULD. *Feb.* 22.

"The Call of the South Pole." A Poem. By F. W. ORDE WARDE. *Feb.* 15.

"The Crisis in Religion." By W. WHITAKER. *Feb.* 15.

To be obtained from THE PUBLISHER, 3, Essex-street, Strand, W.C. Post free 1½d.

Cambridge University Press

The Economics of Everyday Life. A First Book of Economic Study. By T. H. PENSON, M.A., Lecturer in Modern History and Economics at Pembroke College, Oxford. Part I. Crown 8vo. 3s net.

The Making of Character. Some Educational Aspects of Ethics. By JOHN MACCUNN, M.A., LL.D. Sixth impression, containing three new chapters, with other additions, expansions, and some rearrangements. Crown 8vo. 2s 6d.

The Books of Judges and Ruth. In the Revised Version. With Introduction and Notes by G. A. COOKE, D.D., Oriel Professor of the Interpretation of Holy Scripture, Oxford. With map. 2s 6d net. Judges, separately, 2s net. Ruth, separately, 1s net. Cambridge Bible for Schools and Colleges.

The First Book of Samuel. The Revised Version. Edited, with Introduction and Notes for the use of schools, by W. O. E. OESTERLEY, D.D. With map. Fcap 8vo. 1s 6d net. The Revised Version for Schools Series.

The Historicity of Jesus. By Professor SHIRLEY J. CASE. 8vo. 6s net. University of Chicago Press.

Sociological Study of the Bible. By LOUIS WALLIS, formerly Instructor in Sociology in the Ohio State University. 8vo. 6s net. University of Chicago Press.

The Theology of Schleiermacher. By GEORGE CROSS, Ph.D., D.D. 12mo. 6s net. University of Chicago Press.

Comparative Religion. By Professor F. B. JEVONS, Litt.D. Royal 16mo. Bound in cloth, 1s net; in lambskin, 2s 6d net. Cambridge Manuals Series.

Ancient Babylonia. By Rev. C. H. W. JOHNS, Litt.D. With 8 illustrations and a map. Royal 16mo. Bound in cloth, 1s net; in lambskin, 2s 6d net. Cambridge Manuals Series.

Mendel's Principles of Heredity. By W. BATESON, M.A., F.R.S., V.M.H. Third impression, with additions. With 3 portraits, 6 coloured plates, and 38 illustrations in the text. Royal 8vo. 12s net.

Heredity and Eugenics. A course of lectures by W. E. CASTLE, J. M. COULTER, C. B. DAVENPORT, ED. M. EAST, and W. L. TOWER. With 98 illustrations and diagrams. 8vo. 10s net. University of Chicago Press.

The Mechanistic Conception of Life. By JACQUES LOEB, M.D., Ph.D., Sc.D. With 58 illustrations and diagrams. 8vo. 6s net. University of Chicago Press.

The Cambridge Modern History. Planned by the late Lord ACTON, LL.D. Edited by A. W. WARD, Litt.D., P.B.A., G. W. PROTHERO, Litt.D., F.B.A., and STANLEY LEATHES, M.A., C.B. Complete in fourteen volumes, viz., twelve volumes of text, a volume containing General Tables and Index, and *The Cambridge Modern History Atlas.* Royal 8vo. Price £8 15s net. Separate volumes of text, and Tables and Index volume, 16s net each; Atlas volume, 25s net. Also in leather bindings, prices and particulars on application.

The Cambridge History of English Literature: Volume IX. From Steele and Addison to Pope and Swift. Edited by A. W. WARD, Litt.D., P.B.A., Master of Peterhouse, and A. R. WALLER, M.A., Peterhouse. Royal 8vo. Bound in buckram, 9s net; in half-morocco, 15s net.

Beaumont and Fletcher: Complete Plays. Edited by ARNOLD GLOVER, M.A., and A. R. WALLER, M.A. 10 volumes. Cr. 8vo. 40s net. Cambridge English Classics Series.

Cambridge University Press
Fetter Lane, London

WILLIAMS & NORGATE

TWO IMPORTANT VOLUMES READY NEXT WEEK

EDUCATION AND ETHICS
By EMILE BOUTROUX, of the French Academy.
Authorised Translation by FRED ROTHWELL.
Crown 8vo, cloth. **5s.** net.

A NEW PHILOSOPHY: Henri Bergson.
By EDOUARD DE ROY.
Translated by VINCENT BENSON, M.A.
The author's interpretation bears the imprimatur of Mr. Bergson himself, who writes: "Your study could not be more conscientious or true to the original."
Cr. 8vo, cloth, **5s.** net. [*In the Press.*

WITHIN: Thoughts during Convalescence
By Sir FRANCIS YOUNGHUSBAND, K.C.I.E., LL.D.
In small demy 8vo, **3s. 6d.** net.
"A book of great beauty, and the revelation of a mind tender, strong, and spiritual. A man of action as a teacher of men."—*Public Opinion.*

AN EXAMINATION OF PROF. BERGSON'S PHILOSOPHY.
By DAVID BALSILLIE, M.A.
Crown 8vo, cloth, **5s.** net.

WORKS BY DR. RUDOLF EUCKEN.

KNOWLEDGE AND LIFE.
Translated by the Rev. W. TUDOR JONES, Ph.D., Jena.
Forming Vol. XXXVIII. in Crown Theological Library.
Crown 8vo, cloth, **5s.** net
[*In the Press.*

THE TRUTH OF RELIGION.
Translated by Rev. W. TUDOR JONES, Ph.D. Demy 8vo, cloth, **12s. 6d.** net.
This is a new edition entirely reset from the latest German edition.
[*Nearly Ready.*

THE LIFE OF THE SPIRIT.
An Introduction to Philosophy.
Third impression.
Translated by F. L. POGSON, M.A.
Crown 8vo, cloth, **4s. 6d.** net.

AN INTERPRETATION OF RUDOLF EUCKEN'S PHILOSOPHY.
By the Rev. W. TUDOR JONES, Ph.D., Translator of Professor Eucken's greatest work "The Truth of Religion," and for some years a student under Professor Eucken.
Crown 8vo, cloth. **5s.** net.

NEW TESTAMENT STUDIES.
By Dr. ADOLF HARNACK.
Crown 8vo, cloth, **5s.** net per vol.
Vol. I. LUKE THE PHYSICIAN.
Vol. II. THE SAYINGS OF JESUS.
Vol. III. THE ACTS OF THE APOSTLES.
Vol. IV. THE DATE OF THE ACTS AND OF THE SYNOPTIC GOSPELS
Vol. V. BIBLE READING IN THE EARLY CHURCH.

CROWN THEOLOGICAL LIBRARY.

Protestantism and Progress.
By ERNST TROELTSCH, D.Th., D.Phil.
Translated by W. MONTGOMERY, B.D.
Crown 8vo, cloth, **3s. 6d.** net.

Pharisaism: its Aims and its Methods.
By Rev. R. TRAVERS HERFORD.
Crown 8vo, cloth, **5s.** net.

The Religious Experience of St. Paul.
By Prof. PERCY GARDNER, D.Litt.
Crown 8vo, cloth, **5s.** net.

The Scientific Study of the Old Testament.
By Dr. RUDOLF KITTEL.
Crown 8vo, cloth. Illustrated, **5s.** net.

The Constitution and Law of the Church in the First Two Centuries.
By Dr. ADOLF HARNACK.
Crown 8vo, cloth, **5s.** net.

The Communion of the Christian with God.
By WILHELM HERRMAN.
Crown 8vo, cloth, **4s. 6d.** net.

Fundamental Truths of the Christian Religion.
By R. SEEBERG, Professor of Systematic Theology in Berlin.
Crown 8vo, **4s. 6d.** net.

The Historical Evidence for the Resurrection of Jesus Christ.
By KIRSOPP LAKE, M.A. (Oxon).
Crown 8vo, **4s. 6d.** net.

THEOLOGICAL TRANSLATION LIBRARY.

Religious Liberty.
By Prof. FRANCESCO RUFFINI.
With a Preface by Prof. J. B. BURY.
Demy 8vo, cloth, **12s. 6d.** net.

The Old Testament in the Light of the Ancient East.
By ALFRED JEREMIAS.
Two volumes. With Maps and Illustrations. **25s.** net.

The Mission and Expansion of the Church in the First Three Centuries.
By Dr. ADOLF HARNACK.
Second Revised and Enlarged Edition
Two vols., **25s.** net.

Christian Life in the Primitive Church.
By ERNST VON DOBSCHÜTZ, D.D.
Demy 8vo, cloth, **10s. 6d.**

The Religions of Authority and of the Spirit.
By the late AUGUST SABATIER.
Demy 8vo, cloth, **10s. 6d.**

The Beginnings of Christianity.
By PAUL WERNLE.
Two Vols. Demy 8vo, cloth, **10s. 6d.** each.

LONDON: 14, Henrietta Street, Covent Garden, W.C.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

Notes of the Week 147
Foundations 148
Life, Religion and Affairs :—
Athanasius the Modernist.—II. . . 149
A New Life of St. Francis . . . 149
Books and Reviews :—
The Study of Greek Religion . . . 150
Mr. Bosanquet's Gifford Lectures . . 151
English Literature: Eighteenth Century 151
The Making of Modern England . . 152
Songs of Labour 152
The Helplessness of Hodge . . . 153
Literary Notes 153
For the Children :—
An Early Eastertide.—I. 153
Memorial Notices :—
Mr. Frederick Nettlefold 154
Mr. Frank Preston 154
Meetings and General News :—
German Notes 155
American Congress of Religious Liberals . 155
The Toleration Act and Unitarians . . 155
The Women's League Council . . . 156
Proposed Memorial to Mr. C. G. Beale . 156
The Social Movement 156
News of the Churches 157
Notes and Jottings 158

*** *All letters and manuscripts for the Editor should be sent to* 23, *Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

The best comment on the insensate folly of the latest military scare on the Continent is to be found in a cartoon in the *Westminster Gazette* on Tuesday. It represents four frogs engaged in a competition in inflation with the legend "Which will be the first to burst?" France and Germany have been swept with a whirlwind jingo campaign on behalf of vast increases to their standing armies and the newspapers are crying out loudly for panic legislation, as though war on a colossal scale could only be avoided by a policy of bluster.

* * *

The situation is undoubtedly a very serious one for both countries, as strong and sinister forces are at work. But there is some hope that it may be saved by the imperious demands of finance. The new military schemes will cost money on a scale which threatens to cripple industrial enterprise and to place a burden upon the shoulders of the people comparable to a huge war indemnity. The cold fit of calculation is the inevitable sequel of heady moods of military fervour, and already the taxpayer is beginning to ask whether it is worth while, if he has got to pay the bill. There will also be strong opposition on the ground of principle by the forces of social democracy. In a matter of this kind they cannot be ignored, and the military bureaucracy can hardly be blind to the fact that hard driving with its inevitable miscalculations of popular sentiment reacts in favour of its most vigilant and uncompromising opponents. On the whole, it seems probable that the first German estimates were intended to take people's breath away in order that the real scheme, to be announced later, may appear quite moderate.

* * *

Dr. Woodrow Wilson was installed as President of the United States at Washington on Tuesday. His inaugural address was couched in terms of grave eloquence and lofty moral idealism, which have led some of the newspapers to call it a sermon. "The nation has been deeply stirred," he said, "stirred by a solemn passion, stirred by the knowledge of wrong, or ideals lost, of government too often debauched and made an instrument of evil. The feelings with which we face this new age of right and opportunity sweep across our heart-strings like some air out of God's own presence, where justice and mercy are reconciled and the judge and the brother are one. We know our task to be no mere task of politics, but a task which shall search us through and through, whether we be able to understand our time and the need of our people, whether we be indeed their spokesmen and interpreters, whether we have the pure heart to comprehend and the rectified will to choose our high course of action. This is not a day of triumph; it is a day of dedication."

* * *

The most significant thing in the President's speech was the moving comparison which he drew between the incomparable greatness of the country in its material aspects and the sweep of its energy, and its growing mass of weary and overburdened lives.

"We have been proud," he said, "of our industrial achievements, but we have not hitherto stopped thoughtfully enough to count the human cost, the cost in lives, of energies overtaxed and broken, the fearful physical and spiritual cost to the men and women and children, upon whom the dead weight and burden of it all has fallen piteously the years through. The groans and agony of it all had not yet reached our ears, the solemn, moving undertone of our life coming up out of the mines and factories, and out of every home where the struggle had its intimate and familiar seat. . . . The great Government we loved has too often been made use of for private and selfish purposes, and those who used it had forgotten the people." These words, if they mean anything, are prophetic of a new era of social idealism in American politics.

* * *

Mr. E. D. Morel has sent a letter to the press in order to call public attention to the destruction of the native races in West Africa, which is still going on with alarming rapidity. Recruiting for labour is still organized in Angola on an extensive scale, and the natives are shipped off to San Thomé and Principe, where they are rapidly exterminated by disease.

"A future generation," he writes, "will marvel at the insanity of European statesmen in allowing the systematic extirpation of human life in West Central Africa. In the last twenty-five years there has been a disappearance of human life in the 'Belgian Congo' which can be moderately estimated at eight millions. In the French Congo five years' *concessionnaire régime* has made a holocaust of human victims. A long report I have just received from the coast region of that French dependency paints a picture of depopulation and

demoralisation which would move a stone image to compassion.''

* * *

Mr. Morel's letter is not simply an appeal to human pity and justice. He confesses that he does not expect these sentiments to obtain more than a faint hearing. But it is a case where compassion and economic interest happen to coincide. He points out that the present policy is simply killing the goose that lays the golden eggs. The equatorial regions of Africa will be of little value to the world when the only people who can live there have been cleared off the face of the earth.

* * *

The idea that the Universities should make military service a compulsory test for a degree might be dismissed as a joke, if the small group of enthusiasts at Cambridge and their *confrères* at Oxford were not quite so solemn about it. It is inconceivable that our national institutions of learning should get rid of their religious tests in order to substitute others, which may be described as semi-political in their origin. Such a policy would be inconsistent with personal freedom and the international ideals of the best University life. Military service is of course a question which must be decided by the State, and not by a small group of individuals within the State. And yet we find the Oxford correspondent of the *Athenæum* writing as follows :—" The proposal—emanating from Cambridge to its lasting honour !—to make the taking of a degree dependent on the attainment of a certain standard of military efficiency, ought to receive a cordial backing at Oxford.''

* * *

The following letter from Lord Tennyson appeared in the *Times* on Tuesday :—

" Cannot Robert Browning's nearest relatives stop this infamy of the sale of the Browning love-letters ? Browning, walking one day with me in Eaton-place, said to me :—'Tell your father that I have destroyed 1,500 letters of mine to my father. He will rejoice, for he loathes as much as I do the casting of one's heart into the streets as garbage for fools.' ''

The case could not be put more effectively. If the letters can be secured for the British Museum it would be a fitting resting-place for them ; but it would be the truest piety to Browning's memory to commit them to the flames. All that anyone has a right to know about his passionate love-story has been given already to the world. The idea that the letters may be ransacked by some enterprising journalist, in order to make a successful literary *coup* out of their most tender passages, must be deeply repugnant to all people who still believe that literary fame does not entitle us to violate the most sacred privacies of the heart.

FOUNDATIONS.

The Church of England may be said to have set the fashion in co-operative theology. Others have tried to follow the example by issuing volumes of essays by various authors, intended to reflect a critical situation or to control the forces of revolt ; but none have had either the intrinsic merits or the popular esteem of Essays and Reviews, " Lux Mundi,'' the two volumes of Cambridge Essays, and " Contentio Veritatis.'' The volume which has been published recently by a group of Oxford scholars—they themselves would be proud of the title of the younger generation—has thus an ancestry which compels us to judge it by exacting standards. But it stands the test. If it has not produced quite so many tremors of alarm in ecclesiastical bosoms as " Lux Mundi,'' it is not because it falls behind its predecessor either in boldness or ability, but simply because it is much harder to organize theological panic than it was a few years ago. Happy in the boldness of its treatment and the range of its interest, it is perhaps happiest of all in its title, which crystallises into a single word the thoroughness of treatment and the deep-seated veracity of spirit, which alone can give value to their work in the eyes of the contributors themselves. Whatever other form of special competence they may possess for their task, they are fearless and far-sighted. The rhetorical triumphs of the apologist, who wins a few inches of ground for to-day's need reckless of to-morrow's tide, have little value for men who know that the fair temple of Christian faith must be founded upon the rock.

All the writers in this book recognize frankly they have to do their thinking in a new world. That is their first, and in some respects their chief point of agreement. They know that they have outgrown the intellectual categories of the mediæval mind, and that theology can make no fruitful advance or recover any of the ground of rational respect which it has lost, unless this fact is accepted, in no mood of sentimental regret, but rather in a temper of intellectual excitement and ardent hopefulness, as they bend all their powers to the task of illuminating a vaster and more mysterious universe with the radiance of Christian faith. The first Essay, The Modern Situation, by the Rev. Neville S. Talbot, is a luminous description of the changed times in which the static view of the world, so deeply embedded in traditional theology, no longer rings true to our thought.

> " The engrained dominance of Scriptural ideas in British minds,'' he writes, " has given them an unnatural watertightness against currents which have been ready to flow into them ever since the time of Copernicus and the Renaissance. Hence the roar of waters as through a broken dam, when the Darwinian movement brought home the implication of the Copernican revolution. Hence the rapidity of the separation in mind between periods but little apart in time. Hence the ineradicable consciousness to-day of a modern point of view. No doubt the average man, by virtue of freedom from the sophistications of culture, will be less moved by the force of currents that carried the more academic away. No doubt, too, the fact that others have endured the first shock of revolution will mitigate its effects upon himself. He will be spared the more callow phases of modernism. But he cannot wholly escape—he is not escaping—convulsion. He is ever reproducing the experience of a former generation, of being swept by violent tides out of old anchorages, both religious and moral.''

It is clear that men who accept the reality of a situation of this kind and desire to feel the full force of its impact upon themselves cannot be satisfied with anything less than real thinking. The traditional answer, apart from its fresh corroboration at the bar of thought and experience, has little value ; and the desire to confirm our own faith by picking holes in the belief of our neighbour—a not inapt description, we submit, of a great deal of theological controversy — has lost its savour. It is a most refreshing feature of this book that the writers trouble themselves so little with profitless attacks upon the opinions of other people ; they are so deeply concerned to discover and explain the foundations of their own.

But there is another quality equally conspicuous in these pages, a quality without which the most adventurous thinking on religious subjects may be little more than striving after wind. This group of writers finds its coherence in something deeper than intellectual curiosity and the open mind. They are conscious not only that they desire to believe, but that they were believers before they started on any quest of rational justification. Christian faith is a living power in their hearts and in the world around them, and their restatements of theology take their rise at the centre of the believing

Foundations, a Statement of Christian Belief in terms of Modern Thought. By Seven Oxford Men. London : Macmillan & Co. 10s. 6d. net.

soul. For God and Christ are not the last terms in a logical demonstration. They are the creative source, apart from which Christian theology is little better than clever dialectic and can only end in vacancy and night. It is an impressive feature of "Foundations" that it has been conceived and born in faith; its thought, even in its most daring moods, is never inconsistent with the true modesty of the Christian mind and the holy affections of discipleship.

We have preferred to speak of it in these general terms, instead of turning our critical faculties to some of its details, because it is the whole effort and the lofty spirit of its accomplishment which seem to us so remarkable. There are a hundred and one points which may give rise to discussion, for many of its positions are avowedly quite tentative, and now as in the fourth century the man who essays the root problem of all Christian thinking, the union of the Human and the Divine, seeks in vain for the perfect form of words. There is also the attitude of unyielding opposition, which hardly tries to understand, with its familiar weapons of ponderous invective or, when wit strays by chance into the camp of orthodoxy, of clever satire. At the present moment, we believe, Oxford is making merry over a smart skit on "Foundations" under the title "Absolute and Abitofhell." But these things pass. Abuse always recoils upon the head of the abuser, and laughter never yet injured good thinking. The spirit of the book remains, its clearness of grasp, its fine courage in treading unfamiliar paths, and its very real humility. The Church of England will be wise to check anathemas and to take this spirit to her heart, for it contains the promise of a new springtime of faith.

LIFE, RELIGION & AFFAIRS.

ATHANASIUS THE MODERNIST.

II.

Arius distinguishes two orders of existence, the Uncreated and the Created; he assumes that the two alternatives are mutually exclusive and together exhaustive of all being. The sole uncreated Being is the infinite and transcendent God; all other beings, and Christ first of all, were created "out of nothing." Athanasius insists that to regard these alternatives as exhaustive is to miss the essence of Christianity. Christianity introduced a new idea —the idea of true Sonship to God. His treatment of the Divine Sonship as a theological conception shows that in his mind it assumed the form of a "first principle" of religion, historically realised only in the Incarnation, but capable of being investigated as a principle of a general kind.

Athanasius is aware that Sonship, in its reference to the Divine, is an ideal symbol, an image illustrative of something too great for adequate formulation. Every such image is incomplete in one or another of its aspects, but none the less it may suggest truth. He states his conviction that since God contains in himself all perfection, he contains the perfection of every relationship among created things; and that some aspect of the perfect and eternal Divine Generation is reflected, as it were, in each of the various kinds of natural generation found among created things.

In human generation or sonship three things are present—bodily form and feeling; priority of the parent in time; and community and equality of nature (in a sense the parent exists in the child). This third element is the essential one; and this is the meaning of the Divine Sonship. The relation of priority in time, involved in human parenthood, applies to the Supreme Being as little as limitations of bodily form or feeling. "What is there," asks Athanasius, "to prevent God from always being the Father of the Son?" In the essential point, unity and continuity of nature, the illustration from human fatherhood is best; but in reference to the eternal co-existence of the Father and the Son, he appeals to the image of the Radiance generated from the Light or the Fountain from the Source. Thus the Son is "Eternal Radiance from Eternal Light." The generation of the Son is assumed to be an eternal and unalterable fact in the Divine Nature.

The famous traditional phrase, "The Word," is likewise only an illustrative image. Athanasius observes that if we only knew that Christ is "Word" we might suppose him to be an impersonal quality of the Father; but when we know that he is also Son, we know that he is living Word and realised Wisdom. The value of the illustration is to indicate that the Son is not generated by any kind of division or separation. The Father does not lose in the generation of the Son, but completes his Divinity therein, just as human reason does not lose but actually gains when it expresses itself in rational utterance. The ideas which find rational expression themselves become more clear and strong. All finite spiritual things increase only by self-giving. And since in Deity we have not the finite, but the perfect and complete, we have the eternal completion of the Godhead of the Father in the Son.

Implicated in this position we find a philosophical principle of an abstract but extremely important character, which has been emphasised both in ancient and modern thought, and which Harnack with extraordinary perversity describes as "a contradiction in terms." The principle is that unity and difference, both in logic and in life, are involved in one another. Before you can assert unity you must make a distinction; and if all distinction disappears, the unity disappears too. You cannot have the one without the other any more than you can have a geometrical figure without drawing lines to make it. Athanasius discusses this in an interesting passage in his fourth Oration against the Arians. He says that if we try to understand the divine relationship of the Father and the Son, we find three possibilities. In the first place, the Father and the Son may be two names for one being. This is unity without real difference, and is the error of Sabellius, who admitted no distinct existence for the Son. In the second place, the Father and the Son may be two Gods. This is difference without real unity. It is equivalent to polytheism, and is the logical issue of Arianism. In the third place, Father and Son may be *co-essential*. This is unity *in* difference; this is the doctrine of Athanasius and (as he thinks) of Scripture also. He expressly says that if the two are one, then the duality and the unity must be equally essential.

An illustration is found in the famous saying, "I and my Father are One." Athanasius refuses to admit that this implies merely such harmony of thought and will as is possible between two separate persons. By progress in goodness, created beings may imitate the Divine, as is indicated in Scripture (he refers to such passages as Matt. v. 48, Luke vi. 36, 1 Peter i. 15, Levit. xix. 2). Created beings may have this agreement with their Maker, but only as it were "by endowment," or by being permitted to share in the Divine influence. We shall see in the sequel how far Athanasius succeeds in abiding by this theory of an essential difference between all "created" beings, even up to the highest archangel, and "the Son." In the meantime it is sufficient to notice how he illustrates his view from the text before us. Jesus does not say "I *am* the Father" (two names for one being). Neither does he say, "I *am* and the Father *is*" or "I and the Father *are*" (two beings). He says, "I and the Father are One." The pronoun "I" signifies the Son; "and the Father" refers to Him who begat the Son; "One" signifies the co-essentiality of the two in the unity of the Godhead. Athanasius holds that if this conception is rejected, we are confined between the opposite extremes of Sabellianism and Arianism (or polytheism). These extremes correspond in principle to the philosophical alternative of extreme Pantheism and extreme Deism.

S. H. Mellone.

A NEW LIFE OF ST. FRANCIS.

Religious biographies are often among the weakest of literary productions. The sentimentalist finds there his opportunity of revelling in unction among readers innocent of matter and form. A more critical temperament fights shy of saintly lives retold by fervent moderns, and is only with difficulty persuaded to look into them at all, especially if the saint lived in an early enough age to allow of the growth of miraculous legends. St. Francis fares with the rest. Since the mediæval versions of his companions there has only been one account that the reading man cared

to put among his permanent books, that of Sabatier, which combined something of the vitalising quality of a novel with a gentle under-current of scepticism that appealed to our generation as promising a level-headed treatment. All the rest have either been scrappy pamphlets, dry and dogmatic, or else verbiage over-scented with devout emotion—books that might appeal to the elect, but that had not the faintest chance of stimulating the alert robust mind. Now at least this reproach seems at an end, for the Church herself has given, through one of the Order of Francis, a volume that may fairly be set side by side with Sabatier, a piece of writing that has the fulness, enthusiasm, and imaginative quality of the true story-teller, allied with the restraint of culture.* New material was hardly to be expected, though the right reader will find it here and there, but the chief thing is that there is here a firm and vivid picture of Francis and his dreams, of his age, his surroundings and his companions, presented with a peculiar intimacy of feeling and insight such as no outsider could possibly have drawn. It is the story of Francis by a Franciscan, and the most readable one written since Thomas of Celano wrote six hundred years ago.

After a second reading I look back over it and feel that it has something of the nature of an ancient troubadour ballad, the joyous spirit that is the essence of song underlying even the most prosaic subject-matter, and all told in the simplest English. More than once the thought arose that the writer was filled with the soul of his saint, and was telling his story in the quiet, glad, cloistral way only possible to a Little Brother. There are passages where the pen itself seems guided by a tender reverence so like the gentle steps of Francis as he would approach St. Damiano to converse with Clare. It is a product of spiritual atmosphere, and the less to be expected because the writer is no recluse. He has shown himself, both in word and deed, well awake to the fierce struggles of modern life; he has flung himself into industrial and educational problems that the middle ages never dreamed of; his work among the hop-pickers, not only in the Kentish hop gardens but in their London slum homes, is proud knowledge to Catholics. Yet, at a touch, this noisy confusion melts away and we are walking the yellow roads of Umbria in the thirteenth century in the company of one of God's fools. The questions of that day seem remote when we talk of them, but somehow in these pages we find ourselves entering into them with interest; the little politics of Perugia and Assisi are our concern for the moment, the hill-town streets ring with the songs of Francis and his worldly companions, his conversion is a crisis we share, and his unworldly dreams are more to us than Home Rule or the Insurance Act. The living feuds of the hour are forgotten in the group of young visionaries who joyously fling the world away to lay hold of the garment of God. Faith, simplicity, purity, charity, become quite naturally the air to breathe and to anticipate, as we see life through the eyes of Brother Angelo, Brother Masseo, Brother Leo, and the rest. The liberal mind that may have thought itself wholly drawn to the religious problems of to-day watches the ardent founders of this far-off "new movement" with a growing interest as Francis and Clare do battle with Popes for religious freedom, or with Brother Elias, the Churchman, for primitive simplicity of rule and worship. We are of the modern world, our thoughts and work lie in and for it; but in such a book as this we see through the veiling centuries an earlier world of childlike faith that, because it is so distant, seems more sunny than our own, and in the silence of that scene, vapourous and unreal as a Claude landscape, we feel ourselves verily in it. Catholic, Protestant, and nondescript alike may find themselves, as they read, touching the margin of that sea of mystical desire whose waters are fed by the faiths of the past. For the eyes of men are always unconsciously ready to turn from their Londons to their Assisis, from strenuous realism to impalpable romance, from earth to heaven. Assisi is both a memory and an inspiration. Father Cuthbert describes the city in his opening lines as "in repose, resting like an old warrior whose fighting days are over; . . . its peacefulness, the repose of strength; its rest, the rest of one who has lived." To think of the city is to long for the secret of its peace, that charm which Francis wove about its name in the unreturnable grace of his personality, and to which Clare added the flower of consecrated valiant womanhood.

In Assisi there is a house of rest for the Friars Minor, a house where the sweetest smiles of kindliness and the most glorious mixture of languages vie with each other. The enthusiast would come out from his temporary home there, pouring out Franciscan lore as he walked, and his eager eyes and hand pointing out Rivo Torto, the old gateway to Perugia, and a dozen other landmarks of St. Francis. He knew them all at first hand: he had his anti-Sabatier theories keener then than now; he had wandered through the Marches, and away up into the cold rugged Abruzzi, following everywhere the pilgrim path of his beggar-prince. To read it now in grey London is to hear the quiet voice telling it over again, and perhaps to excuse some ardour in one of his readers.

EDGAR DAPLYN.

* The Life of S. Francis. By Father Cuthbert, O.S.F.C. Longmans. 12s. net.

BOOKS AND REVIEWS.

THE STUDY OF GREEK RELIGION.

Four Stages of Greek Religion. By Gilbert Murray. London: Henry Frowde. 6s. net.

WE think it is no exaggeration to say that this is in many respects the most important book that Professor Murray has given to the world; important in this sense, that, apart from his translations, it will stimulate a wider interest and prove more illuminating to the ordinary mind. It has a twofold value. In the first place it is the book of an interpreter. The ordinary reader, who is still wise enough to cherish some reverence for classical studies, has become aware that a revolution has been in progress, which has agitated the mind of scholars and created an important literature of its own, in the study of Greek religion. Anthropology has invaded the sacred enclosures of the classical mythologists, and literature and inscriptions have been ransacked for traces of a more primitive ritual and belief, which the later dignities of the Olympian pantheon concealed but could not destroy. The most notable product of this new line of research is Miss Harrison's "Themis." The controversy aroused by her book is likely to be prolonged, but meanwhile Professor Murray has helped us in no small degree to understand what it is all about, and he has done so with a fineness of insight and a balance of judgment that will make his book a real contribution to the solution of the problem. We are glad to see that while he is deeply interested he is not obsessed, as some of our anthropologists are liable to be, by the primitive elements which survive in later forms of faith; and he has still a good word to say for the despised Olympians. Granted, as seems probable, that they represent an invasion by a type of religion more anthropomorphic in character, with fewer dim spaces of mystery, Professor Murray still maintains that this Olympian conquest contained three main elements of first-rate importance, namely, "a moral expurgation of the old rites, an attempt to bring order into the old chaos, and lastly an adaptation to new social needs."

But in the second place this book is one of quite unusual suggestiveness for all who take an interest in the deeper questions of religion in our own time. Once again the Greek world is made to hold up a mirror to the soul. Two passages will illustrate this quality better than any words of our own.

> "Is it perhaps," Professor Murray asks, "that the difference between Religion and Superstition lies exactly in this, that Superstition degrades its worship by turning its beliefs into so many statements of brute fact, on which it must needs act without question, without striving, without any respect for others or any desire for fuller and higher truth? It is only an accident—though perhaps an invariable accident—that all the supposed facts are false. In Religion, however precious you may consider the truth you draw from it, you know that it is a truth seen dimly, and possibly seen better by others than by you. You know that all your creeds and definitions are merely metaphors, attempts to use human language for a purpose for which it was never made. Your concepts are, by the nature of things, inadequate; the truth is not in you but beyond you, a thing not conquered but still to be pursued. Something like this, I take it, was the character of the Olympian Religion in the higher minds of later Greece. Its gods could awaken man's worship and strengthen his higher aspirations; but at heart they knew themselves to be only metaphors. As the most beautiful image carved by man was not the god, but only a symbol, to help towards conceiving the god; so the god himself, when conceived, was not

the reality but only a symbol to help towards conceiving the reality. That was the work set before them. Meanwhile they issued no creeds that contradicted knowledge, no commands that made man sin against his own inner light."

We have seldom come across a better statement of the spiritual value of symbolism as the necessary language of religion or of the strictly relative character of all our theological thinking. The other passage is one which, though strictly applicable to the later stages of Greek religion, has a curiously modern ring :—

"A religious belief that is scientifically preposterous may still have a long and comfortable life before it. Any worshipper can suspend the scientific part of his mind while worshipping. But a religious belief that is morally contemptible is in serious danger, because when the religious emotions surge up the moral emotions are not far away. And the clash cannot be hidden."

A book like this, which goes so far and so deep in the range of its interests, and is itself both in form and temper a product of the Hellenic spirit, is the noblest kind of apology for the pursuit of Greek studies. If the path is one of purgation of our grosser intellectual humours, the reward is the harmony of mind which is reflected in the devout aspirations of one of the later Platonists: "May I be no man's enemy, and may I be the friend of that which is eternal and abides. . . . May I accustom myself to be gentle, and never be angry with people because of circumstances. May I never discuss who is wicked and what wicked things he has done, but know good men and follow in their footsteps."

MR. BOSANQUET'S GIFFORD LECTURES.

The Value and Destiny of the Individual. The Gifford Lectures for 1912. London: Macmillan & Co. 10s. net.

THERE is rhythm in all natural processes, even in what we, perhaps wrongly, call the inorganic world; and this gives rise to the vital rhythms found in the life of all organisms. Biologists have found the cause of the diurnal ebb and flow of our vital energies not only in the succession of day and night, but in the influence of the tides on the life of our far distant progenitors living in shallow seas. The changes in politics and social life, in manners, dress, and taste, show the influence of this rhythmic tendency. The pendulum of thought, likewise, oscillates perpetually, now swinging towards spiritualism, idealism and rationalism, and now towards materialism, realism and sensationalism. During most of the last century rationalism was in the ascendent, but now the pendulum seems to have swung as far as possible in the opposite direction. Reason is deposed. Thought is only of value as an instrument for dealing practically with things, and gives us no insight into their nature. The unity which Reason seemed to find in the world is declared to be an illusion. There is no system of Truth. There are only truths, more or less useful in practice. Reality consists of separate finite beings struggling for existence and "a place in the sun"; each following its separate path which diverges more and more from the paths of others, who themselves grow ever more diverse. This irrationalism not only pervades the philosophy of the time but permeates its art, its politics, and its whole life. Futurism in art, syndicalism, and "militancy" in politics are natural concomitants of a philosophy which denies any rational order, makes the individual the end and his will the norm, and gives the rein to impulse. Though it is doubtless true that thought must always tend to oscillate between opposite theories since none can ever be coherent and comprehensive enough to satisfy its demands, and though most thinkers have been one-sided, or have tried to build up a system on some one aspect of life isolated from its vital connection with others, yet deeper philosophers have not been wanting who have endeavoured to lessen the amplitude of the inevitable oscillations of thought, and to unite opposing truths in some wider system which would do justice to the claims of each. A very sincere and able attempt at such a reconciliation, in which due weight is given to the arguments on both sides of the question, is made by Mr. Bernard Bosanquet in *The Value and Destiny of the Individual.*

With the Pluralists Mr. Bosanquet holds that "it is just the finite world which does exist," with its separate struggling individuals, and starting from this fact he tries to trace the genesis and history of finite beings, and to determine wherein their value consists. He shows how finite centres arise from the involution of external existence; how they grow and develop by reaction upon it and struggle with their like. He realises, as fully as William James himself, the contingency of finite life, and "the hazards and hardships of finite selfhood." He agrees with him that for all of us life is an adventure of which the issue is dark. Human souls are moulded by a stern and hazardous experience involving error and sin, sorrow and suffering, as well as joy and triumph. But unlike the defenders of irrationalism, he refuses to be satisfied with this one-sided view. For, though "it is just the finite world which does exist," yet the successive appearances of finite beings in space and time show them to be "fragments of a vast continuum." Belonging thus to "the continuum of the whole and unconsciously inspired by its unity," the finite being is always passing beyond its given self in the attempt to resolve the contradictions which infect its being and obstruct its self-satisfaction." The nature of finite life thus indicates that there is more in it than *mere* finitude, and points to the whole as a perfect system in which its imperfections are made good. The finite and the infinite thus mutually imply each other, for "you cannot have a perfection which is the perfection of nothing; nor a something within a perfect system which is perfect apart from the system which conditions it." The family, society, art, science, and philosophy are all the creation of the finite consciousness endeavouring to find self-satisfaction in some wider and more enduring system than that of its purely individual needs. But its failure to attain it in any, or all of these, drives it forward to complete its destiny by the religious consciousness, or the recognition of itself as the expression of a harmonious and perfect whole which is stable and eternal, and by the full surrender of all mere finite and personal aims. In this recognition of its true and abiding self, and the surrender of the claims of the narrower self, the finite personality finds its true and eternal value. No longer sluggish and egoistic, it has learned by the stern discipline of life to "rejoice in the living beauty of the universe" whatever befalls its private existence; no longer a self exclusive of others, it has learned to find itself in them, and to feel its life as one with theirs.

Many problems arise in the course of the main argument which are treated in a suggestive or convincing manner. Among the most interesting is the perennial problem of human freedom. Rejecting both determinism and the "indeterminist theory which affirms necessity through contingency, and therefore external necessity," it is shown that there is a *necessity of freedom.* "Its necessity is nothing but mind acting out its own nature. This necessity is no limitation of the self, but the very force and secret of its self-maintenance and self-expansion; and the theory which identifies it with freedom *lays on the latter no necessity which is narrower or other than itself.*"

Space is wanting to refer to many other interesting questions so ably dealt with, such as Theism, Immortality, Progress, &c., but it may be hoped that enough has been said to induce the reader who has any taste for a thorough-going discussion of ultimate problems to lose no time in making himself acquainted with this fascinating book.

ENGLISH LITERATURE IN THE EARLY EIGHTEENTH CENTURY.

The Cambridge History of English Literature. Vol. IX. From Steele and Addison to Pope and Swift. Cambridge, at the University Press. 9s. net.

THE first half of the eighteenth century has little to commend it to the gratitude of posterity, or we may even say to our respect. Miss Spurgeon, the distinguished lecturer on English literature at Bedford College, who writes for this volume the chapter on the Mystics, is not too severe when she notes as the predominating character of the age shallowness of thought in literature, and as its outlook on life the conception of a mechanical world made by an outside Creator. "In no age have men written so much about religion while practising it so little. The one quality in Scripture which interests writers and readers alike is its credibility; and the impression gathered by the student of the religious controversies of the day is that Christianity was held to exist, not to be lived, but, like a proposition in Euclid, only to be proved." Yet as on a dull day there are often not wanting glimpses of the blue sky and suggestions of bright sunlight, so in this

dull age, whose most prized literary virtues were clearness, order, correctness, precision, there are found writers endowed with the higher qualities which are alone able to confer immortality upon their works and ensure the favour, not of an age only or a class, but of all who speak their tongue.

Of such was Defoe, of whose character as a man judgments differ so widely. "An ignorant scribbler, a political and social outcast, a journalist whose effrontery was equalled only by his astonishing energy," was the impression he made on his contemporaries. By his biographers till late years "he has been hailed not merely as a great writer, but as a martyr to liberal principles, a man of exalted probity, a Christian hero, a consistent patriot." The court is still sitting, for the judgments of posterity as of our own day are always open to revision, and "more sinned against than sinning" is the verdict of the charitable. What remains unquestionable is that to this enigmatic personality we—his countrymen and all the world of boys and girls—owe "Robinson Crusoe." "It is the realistic account of the successful struggle of one man against the pitiless forces of nature, and this links the story with the great poems of the world, and makes it, perhaps, the most indisputable classic of modern times." "Possibly such praise is not undeserved, but the book will scarce be valued now as highly as it was by young people whose novel reading was limited to Defoe's tale and Bunyan's.

Another writer of this age, and but for "Robinson Crusoe" we should incline to say a far greater than Defoe, and of no less "enigmatic personality," is Swift; to whom, by a strange irony of fate, the nurseries of every civilised land owe a story which is, we should say, the bitterest satire ever penned by man in contempt of the human species. Among poets is Pope, out of favour these many years. "He has suffered most, in general repute, from a distaste for the period which he faithfully reflected, from the narrowness of the devotees of nature, and from the comparative rarity of a true sense of form in the average reader of poetry." If this be so, the fault is not all on Pope's side. Each generation judges of the writers of the past by their aptness to express its own prevailing moods; and it may well be, though we cannot admit the possibility without regret, that our successors will esteem Pope before Tennyson, and be none the worse for doing so. Mr. Bensley concludes his able article with the wise and temperate judgment: "It has been said that admiration for Pope comes with years. If so, it is among the kindliest provisions of Providence against old age. The question is essentially one of temperament. Those who, while not responding readily to violent emotions, are keenly interested in men and manners, with but a chastened passion for green fields, who can appreciate satire and epigram and have a nice sense of finish, will in every age enjoy the poetry of Pope for its own sake."

Another great name of this period is that of Bishop Butler, whose "Analogy of Religion" (1736) was the study of Mr. Gladstone's latest years. "Compact of profound thought" as this work is, it may yet be doubted whether it is not to be regarded as a natural product of "the conception of life" in the age to which the author belongs. That the world is "a system in which means are made use of to accomplish ends and which is carried on by general laws," is a supposition characteristic of the time, which would not be allowed by the average thinker of to-day. But high above these we have mentioned, to whose names we may add as almost their peers Addison and Gay and Prior, tower two writers whose contributions to philosophy and religion respectively are even to-day vital influences on the thought of mankind. Berkeley belongs not to the *literati* of his generation, but to the thinkers of the world, and William Law is of the race of the mystics who are of no time or place. "Nature is God's great book of revelation, for it is God's own outward manifestation of what He inwardly is." Such a statement has no date. It is the Soul of man which conceives it and utters it by its inspired prophets.

But space will not allow of even a brief exposition of the services these two great writers have rendered to mankind. The few pages in which their story is told and their work summed up in this volume will tell the reader all he will need to know to put him in the right way to obtain such more intimate knowledge as he may desire. Indeed, this volume strikes us as almost the best and most interesting of those yet produced, and we lay it down with a doubt whether we may not have judged too hardly an age so unlike our own that it is difficult to deal fairly with it. After all, the generation which gave birth to such writers as we have mentioned, and to many minor but not contemptible authors told of in this volume, cannot have been so utterly unworthy, materialistic, irreligious as we are sometimes inclined to think it.

THE MAKING OF MODERN ENGLAND.

The Making of Modern England. By Dr. Gilbert Slater. London: Constable & Co. 7s. 6d. net.

The average citizen is only too apt to take his heritage in the Empire as a matter of course, with little thought of the slow and often painful steps by which we have arrived at our present stage of evolution. Moreover, even the thoughtful must revise, if not abandon, many accepted axioms of their childhood with regard to the growth of our Empire, our education, our civil and religious liberties, our industry and commerce. Dr. Gilbert Slater's latest volume, which not only reviews the rise of modern England but suggests what appear to him to be the best lines of advance for the future, will be of great assistance to those who wish to enter on this process of revision. In a crisp and rapid survey he traces the growth of the spirit of reform, whether as applied to the Constitution, education, the activity of municipalities, or industrial and agricultural conditions. He points out what real gains have followed particular reforms, and where, on the other hand, they have fallen short. The Revolution of 1688, he tells us, brought no increase of freedom to the great mass of the people of England. Similarly the Poor Law, up to the early decades of the nineteenth century, if it relieved starvation, produced a kind of progressive demoralisation. Dr. Slater's pages, however, are by no means a hopeless tale of woe. He also records faithfully the cases where we have made real advance. Sometimes the information which he has unearthed is quaintly interesting. How many of us knew, for instance, that until the establishment of the Thames police in 1798 the trade of the river, which about that time amounted in round figures to £30,000,000 sterling each for both exports and imports, was subject to depredations amounting to half a million annually. The depredators were so highly skilled and organised that Colquhoun divides them into nine distinct classes, most of whom worked in co-operation with confederates on shore.

It is when Dr. Slater deals with the present and the future that we have found him most suggestive. The history of the last century has been the history of the growth of democracy; but it is well to remember what this volume justly points out, that recent political history is a growth of bureaucracy rather than of democracy, and that, as regards industry, democracy is only in its feeble beginnings. No less stimulating is Dr. Slater's criticism of Imperialism of the common variety, which is much at variance with his own definition—"a realisation of the common responsibilities of the Empire: of the responsibility of each constituent state and colony of the Empire to the whole, of each subject to the Empire, and of the reciprocal responsibility of the Empire to its constituent states and to its 400,000,000 people." Many Imperialists seem to forget that the Empire consists mainly of Asiatics, that it is more cursed by dire poverty than any other great state, and that the great majority of its adult population are unable to read or write. The average Briton is not nearly so much moved by the horrors of famine in India as he is by the reports of a Paris flood or a vicar faithless to his vows. And yet we have made ourselves responsible for the government of India, and under our rule the death rate in our Eastern Empire is higher than in Japan or even Latin America. For the solution of this and other perplexing problems the great hope is, as Dr. Slater says, "the scientific study of Humanity, in its threefold stages of Biology, Psychology, and Sociology."

SONGS OF LABOUR.

Songs of the Dead End. By Patrick MacGill. London: The Year Book Press.

Rhymes of a Rolling Stone. By Robert W. Service. London: Mr. T. Fisher Unwin. 3s. 6d. net.

Both these poets are men of vagrant mood who have seen the raw side of life, and are for ever free of the delusions and conventions which fetter the muse of more graceful rhymers. Whether tracking the caribou, sitting by the camp-fire "on the ragged edge of the world," or pacing "the tremulous gang-planks" under the gaffer's eye, they show that they are men of the same calibre, speaking for the most part the language of the "down and out," occupied, each after his special fashion, in doing the world's dirty work, and gradu-

ally developing a philosophy sometimes uncouth in expression, but with a certain dignity and even tenderness which command respect. Both have been compared to Kipling, to whom they certainly owe something in the matter of metrical fluency and vivid phraseology, though Mr. Service more often reminds us of Bret Harte. But they have a native vigour and a sympathy with the human derelict which are peculiarly their own, and if one has voiced the spirit of the Yukon and the passion of the pioneer roaming "beyond the Arctic outposts," the other has made articulate the dumb longings and the bitter sense of frustration which is at the root of the modern labour unrest.

Mr. MacGill has, in addition, the authentic stamp of genius which has already marked him out as one from whom we may expect much in the future. His "Gleanings from a Navvy's Scrap Book," and "Songs of a Navvy," both practically written in his teens (he is only now twenty-one !) startled the literary world with their remarkable vigour when they were first published; and "Songs of the Dead End" will more than sustain the reputation he has won. They are intensely realistic poems, which bring us up against the brutal facts of life, and force us into the company of men of often sordid habits whose calloused hands bear witness to the toil by which they live. But a touch of beauty is seldom absent from them; sometimes it simply runs riot, calling on bruised and insensitive souls with the voice that rings through starlit places, or woodland tracks where "dewdrop and sunlight commingle" on the woven arras of waving branches. This is the poetry of one who is divinely glad and optimistic at heart—whose inmost thoughts travel on the "far-off paths of God" in wistful hope and wonder. But the accent of pain is in every word he utters, as it needs must be until the ancient burden is lifted from the shoulders of the toilers, and love has baptized them into newness of life.

THE HELPLESSNESS OF HODGE.

The Tyranny of the Country Side. By F. E. Green. London: T. Fisher Unwin. 5s. net.

The writer of this candid and arresting book on rural conditions describes a meeting which he was instrumental in getting up in one of the picturesque mediæval villages of England. The audience of 90 included about 70 labourers, and the speaker, whose sympathies were entirely with the ill-paid sons of the soil, was anxious to induce some of them to give expression to their urgent needs and desires. He was disappointed in his hopes, as enthusiastic reformers are apt to be on such occasions, but an American gentleman, a professor of Greek at a University in California, came up and said how much the address had interested him. "'But the men,' I said, 'what about the men? Not one of them said a word. What would you feel if, after trying to probe to the depths, nothing stirred?' 'Ah,' said the professor, 'we have nothing like your English countrymen in the United States. To galvanise these men into life is the finest work any English reformer can undertake. It *must* be done, to save the old country.'" Mr. Green is entirely of that way of thinking, and he is apparently devoting himself to the task not only of galvanising the agricultural labourer into life, but of stirring the social conscience into some sort of activity on his behalf before the strength of the nation is paralysed by "the helplessness of Hodge." It is a herculean task, for although the people of the towns read their daily papers, squabble over politics, talk glibly of the democracy and imagine that they are very independent and enlightened, we are as a nation still in bondage to an obsolete feudal system which is chiefly occupied in stripping "the man with the hoe" of his courage, self-respect, and all hope of advancement in the country he is supposed to love, until he has become like the "dumb Terror" of Edwin Markham's sombre poem, reluctant even to open his lips on the subject of his woes in the sociable atmosphere of the alehouse. If anyone doubts this, let him first of all read what Mr. Green has to say, and study the striking pictures in his interesting book; then let him verify for himself the facts set down by this sympathetic writer, as far as he is able, when business or pleasure takes him into the Sussex Downlands, the valleys of the Cotswolds, among the hills of Surrey, or along the great Roman Road which recalls the civilising work of Agricola, the husbandman, in Britain. It may not be such a soul-soothing occupation as tracking the shy speedwell to her leafy covert, or marking out a cottage smothered in honeysuckle for a future week-end retreat. But it will have excellent results if it leads to a more practical consideration of perhaps the most pressing problem of our time, and helps to dispel a few erroneous ideas about the Imperial race we are rearing in our picturesque country villages.

LITERARY NOTES.

Messrs. Macmillan & Co. will shortly publish a new edition, at a more moderate price, of Mr. Rabindranath Tagore's "Gitanjali" (Song Offerings), which made its appearance in a limited edition issued by the India Society last year. The volume consists of prose translations from the original Bengali made by the author himself, and the new edition will retain Mr. W. B. Yeats's introduction and the portrait of the author by Mr. W. Rothenstein.

* * *

Among the new books announced by Messrs. J. M. Dent & Sons are "The Mystic Way," by Miss Evelyn Underhill, and a richly illustrated volume on "Ravenna," by Mr. Edward Hutton. The same firm have in the press "Dante and Aquinas," by the Rev. P. H. Wicksteed. Mr. Wicksteed gave the substance of this book about two years ago in a course of Jowett Lectures.

* * *

Messrs. Williams & Norgate will publish almost immediately "Education and Ethics," by Professor Boutroux, translated by Mr. Fred Rothwell, and M. Edouard le Roy's book on "Bergson," which has already aroused considerable attention in France, translated by Mr. Vincent Benson.

* * *

Messrs. Methuen will shortly add to their Antiquary's Books a volume on "Ancient Painted Glass in England," by Dr. Philip Nelson. They will also publish "The Christian Tradition and its Verification," the Angus Lecture for 1912 by T. R. Glover, and "The Faith of All Sensible People," by David Alec Wilson.

* * *

Since Lord Morley wrote his great treatise on Burke there have not been many books dealing with the subject. A valuable discussion of him as a political thinker is promised in "The Political Philosophy of Burke," by Professor John MacCunn, which Mr. Edward Arnold has in the press.

PUBLICATIONS RECEIVED.

Messrs Chapman & Hall:—History of English Nonconformity: H. W. Clark, Vol. ii. 15s. net. Schleiermacher: W. B. Selbie, M.A., D.D. 7s. 6d. net.

Messrs. Dent & Sons:—The Art Treasures of Great Britain: edited by C. H. Collins-Baker, Part II. 1s. net. St. Evremond. Pages Choisies. 1s. net.

Mr. Wm. Heinemann:—The Weaker Vessel: E. F. Benson. 6s.

Messrs. Macmillan & Co.:—Letters of Lord Acton to Mary Gladstone: Herbert Paul. 10s. net.

Messrs. Watts & Co.:—Percy Bysshe Shelley, Poet and Pioneer: Henry S. Salt. 1s. net. On the Influence of Religion upon Truthfulness: F. H. Perrycoste, B.Sc. (Lond.). 4s. net.

Miscellaneous.

The Nineteenth Century, The Contemporary Review, The Vineyard, The Constructive Quarterly, The British Review, Faith and Doubt.

FOR THE CHILDREN.

AN EARLY EASTERTIDE.

I.

It is many a long year since Easter Sunday has fallen as early as March 23. This is an important fact for many of my bird-loving friends. And why? Because they will have a few days of holiday leisure while the birds which come to us for the winter are still here. Moreover, these birds will be more easily seen than is usual at Easter; for, although the mild winter has allowed vegetation to get well forward, there will be but few green leaves on our trees and hedges, and far shorter grass and fern-stalks for shy birds to hide among, than there are when this festival comes later. It may be well to forewarn some of you lest you overlook certain birds through not being prepared to find them.

If you see a little flock of thrushes in a field, don't pass on with—"only Song-thrushes." Look carefully, and you may have a pleasant surprise in finding that the supposed Song-thrush is a bird which will build no mud-plastered nest in British hedges. The mere fact of a *flock* is evidence

against the Song-thrush idea, for Song-thrushes do not flock, or, as the naturalist says, are not gregarious. Go quietly towards the birds; if you see that they have a white stripe over the eye, and orange-red flanks and under-wing coverts, you will know that they are Redwings that are wintering here, and will all be gone in April. They are shyer than our resident thrushes, so it is difficult to get near enough to see these marks. Another thrush which only winters here is the Fieldfare. It, too, is gregarious, and its distinguishing marks are easier to see than those of the Redwing, for it has a bluish grey head and rump. In some places it is called the Blue Thrush. One peculiarity helps us to know Fieldfares at some distance; whether feeding in moist meadows or perched on tall trees, the whole flock faces one way. Dwellers in the south are the most likely to see these birds in March, for they tend to wander southwards in cold weather. As winter days are often grey, I am always glad to tell you of some habit which helps to render you independent of strong light, so here is another trick by which you may recognise Fieldfares. They don't go to bed quietly, but, like sparrows, are very clamorous just at roosting time. Perhaps they are having an argument about the nicest perching places, for they roost in trees.

A beautiful winter visitor is the Brambling. He is commonest in the north of Britain, indeed he may sometimes stay through the summer mating and breeding in the extreme north. He is the size of a Chaffinch, a red-breasted bird with a sort of variegated coat in which reds and whites are well shown up by black. His mate is a soberly dressed bird compared with him. Bramblings are often seen with Chaffinches, and a careless observer may confound them with these. One difference is the restless side to side movement of a Brambling's head when it is perched. Readers who live near beech woods may expect to see these birds; also dwellers in Scotland. Irish readers are not so likely to be successful.

Those of you who are in the East and North are the most likely to see some birds which are called Mealy Redpolls. They might well be nicknamed "red-headed tits," for both male and female have crimson foreheads, while the male has carmine on neck and breast. They dart restlessly about the trees, acting altogether very much like Titmice. They breed in the Arctic Circle where, no doubt, they keep down the Arctic insects.

So far we have considered only birds of the wood and field, but some of you live near or will go to the sea at Easter. If you have sharp eyes and plenty of patience you will see some birds that will be gone before Whitsuntide. There are very many winter visitors to our coasts. I can only tell you of two or three. But get into talk with local fishermen or boatmen who are sure to point out others.

One winter bird of the rocky coasts is the Turnstone. Look for a sturdily built bird, some nine inches long—Song-thrush length—with orange legs and upper plumage somewhat tortoiseshell coloured, which has a passion for hard labour. You will own that it has such a passion when you see it pause suddenly in front of a stone, big oyster shell, or dead fish, and thrust its bill, pick-axe fashion, under the load, and, with a quick jerk, tip it over, thus exposing a tit-bit in the shape of some marine insect or other small creature which it expected to find. That gobbled, it will run with nimble grace to the next stone or mud-clod, and repeat the action. Sometimes it will draw in its neck and stoop until its breast comes into play as a pusher to add force to the bill.

If you are near an estuary you may fall in with a duck of many colours, which looks as if it had picked up two long ravens' feathers and stuck them on to give it a long tail. This is the Pintail Duck, or Sea-Pheasant, as it is called in Dorsetshire, because of this queer thin tail. The Pintail is a bird with ways all its own. It does not waddle, but walks gracefully; it does not quack, or if it does, it waits till night comes on, then it does it softly. When it is wooing the female its love-note is a pretty double whistle. She does not wear a much longer tail than the ordinary duck, but like her mate she is elegant. The graceful walk is due to the legs being set further forward than in the case of other ducks. A few Pintails, or Longtailed Ducks, sometimes remain in the far north of these islands to breed, but their usual nesting places are in Arctic regions.

Next week we will consider some Arctic Geese which winter with us.

Emily Newling.

MEMORIAL NOTICES.

Mr. Frederick Nettlefold.

It is with deep regret that we have to announce the death of Mr. Frederick Nettlefold, which took place at his home, Streatham-grove, Norwood, on Saturday, March 1. Among a remarkable group of relatives who have obtained eminence in various walks of life, his name will stand pre-eminent for a singular grace and charm of character and a princely munificence, especially towards the causes of religion and philanthropy which he had deeply at heart. Frederick Nettlefold was born on April 6, 1833. His schooldays were spent mostly at Mr. Malleson's, at Hove. At the age of sixteen he went into his father's business, the renowned ironmongery firm of London and Birmingham, with his brothers, Edward and Joseph. He was also in later years connected with the firm of Messrs. Samuel Courtauld, Ltd., and for many years occupied the responsible position of chairman of its Board of Directors. In 1867 he married Miss Mary Catherine Warren. One of the most marked features of his character was the beauty and depth of his attachment to his wife, and to the home life which centred round her. After her death in 1906 he compiled a volume of memorials of their married life for private circulation among his children and most intimate friends. It is a singularly touching record, and at the present moment will be felt even by those who have only had the privilege of a passing glance at its pages to be the best description of his own mind and spirit. There were six children of the marriage, of whom five survive.

A mere catalogue of the societies with which Mr. Nettlefold was connected will give little idea of the extent and thoughtfulness of his generosity both in time and money. He was treasurer of the Sunday School Association from 1861 to 1880. During that period there was never a deficit in the accounts. He financed *Young Days* when it was started, and several of the early publications of the Association like "The Bible for Young People," which were expensive to produce. He had an almost equally long record of service in connection with the British and Foreign Unitarian Association. He was a member of the committee for many years, President in 1867, and a member of the Council to the close of his life. He was also President of the National Conference at the memorable meeting at Leeds when Dr. Martineau brought forward his scheme of organisation, and the first President of the Provincial Assembly of London and the South-Eastern Counties. He had a strong attachment for the work of the London Domestic Missions, especially for that of the Blackfriars Mission on account of its connection with Carter-lane, the scene of his own early labours. At Norwood, where he lived, he gave a site for the Free Library. He never swerved from his stalwart political Liberalism, and was a generous supporter of the local Liberal Association, but in other respects he took little part in public life. His books, his garden, his family, and his religion gave him rich and satisfying interests after the pressure of business cares was withdrawn. He was one of the men of whom those who knew him best found it easier to speak in the language of affection than in words of admiration or praise.

The funeral took place on Friday, March 7, at Effra-road Chapel, Brixton, and afterwards at Norwood Cemetery. The Rev. W. C. Bowie conducted the service, and an address was delivered by the Rev. Dr. Carpenter.

Mr. Frank Preston.

It is with deep regret that we have to announce the death of Mr. Frank Preston, which took place on Monday, March 3, at the age of 57. He was struck down suddenly with serious illness at the close of last year, and has left behind him a fine example of cheerful courage, under the stress of keen disappointments, which will long be cherished by his friends. He was the fourth son of the late Joseph T. Preston, and was born in London on February 14, 1856. He was sent first of all to a school at Alderley Edge and later for two years to one of the public schools in Cologne. His business life as accountant, manager and director of the New Colonial Company made him a City man, though he paid a long visit to Cape Colony in early life and went to the West Indies on more than one occasion on the business of his firm. Like other members of his family he was a member of the Carpenters' Company and held the office of Middle Warden at the time of his death. In 1892 he married Ancilla Mary, only daughter of the late A. W. Worthington, of Old Swinford,

Stourbridge, by whom he had a family of two daughters and one son. He was loyal to the Unitarian principles and fine public spirit of his family, and took an effective part in various enterprises. As secretary of the National Conference when it met in London in 1891 he won golden opinions for his abilities as an organiser and his unfailing courtesy and tact; but his chief post of voluntary service was as secretary for many years of the Sustentation Fund, in connection with which his name will always be held in honour. It is the best tribute to the quiet efficiency of his work that few people realised how much he had done till his hand was withdrawn. The resolution of grateful sympathy passed by the Managers of the Fund last month expressed very inadequately their sense of the value of his services and his unusual power of combining business method with a personal considerateness which never failed him. Recently he was elected a trustee of Dr. Williams' Library. The funeral took place at the Crematorium, Golders Green, on Thursday, March 6, the service being conducted by the Rev. Henry Gow.

MEETINGS AND GENERAL NEWS.

GERMAN NOTES.

The Theological Faculties and State Regulation—The Apostle's Creed at Confirmation — Catholics and Cremation.

Dr. Jülicher, the Professor of Theology at the University of Marburg, has published a pamphlet in which he surveys the history of the last 20 years of the Marburg Theological Faculty. He complains that during that period the proposals of the faculty, concerning the appointment of professors, were several times ignored by the Government. It has been the privilege of the Universities to be allowed to send in lists of such persons as seem suitable for the posts. The Government is not bound by law to choose from the lists. It is, however, an old tradition that it should respect the opinion of the men with whom the newcomers will have to work. During a proportionately short time, in eight cases the theological faculty was twice not only not consulted, but was taken by surprise; three and a-half times the decision made was against their list, and only two and a-half times in favour of it. The author thinks that the reason for this is to be found in the present policy of the Church. The Marburg theological faculty holds views contrary to those of the Ecclesiastical Courts. Dr. Jülicher considers the state of things so serious that he warns young theologians who have special scientific knowledge not to embrace an academic career if they do not wish to submit to the party which governs at present the Prussian State Church.

* * *

About one-third of the clergy of Württemberg have sent the following petition to the State Synod:—

"We, the undersigned, feel moved, partly by our own scruples, partly by those of others (ministers and members of congregations), to appeal to the Synod for help in causing to be drawn up a parallel formula for the celebration of Confirmation, in which the Creed and binding promises are left out. We are of the opinion that Confirmation would continue to have a wholesome meaning in the Church, even without the Apostle's Creed and the promises made by the young people, and that their omission would only give to the ceremony greater sincerity."

A number of well-known men and women, with Professor Nestle, of Stuttgart, at the head, joined the ministers in signing the petition. Many feel that the time has come when the whole rite should be thoroughly reformed and renewed. The orthodox party in Württemberg is alarmed at this demand, and the Evangelical Union held a largely attended special meeting and passed resolutions disapproving the action of the petitioners. They fear that such a change would tend to drive out altogether from the Church the use of the Apostolic Creed.

* * *

The Bavarian Bishops and Archbishops made the following announcements in their Lent pastoral:—(1) Catholics are forbidden to become members of a Cremation Society, and may not cause their own remains or those of others to be cremated. (2) Funeral services are incompatible with cremation. (3) He, therefore, who decides upon, or orders, the cremation of his remains, and does not alter his decision at the last, will be excluded from the services of the Church. (4) Nor can such a person receive the last Sacrament. The bishops further say:—"The seriousness of these instructions will be understood when one realises what is the real aim of those who agitate in favour of cremation. That aim is still more or less hidden, but a penetrating eye can see behind the reasons which are brought forward the advance guard of those who fight against Christianity. In its historic development cremation is opposed to Christianity. The emphasis with which the seeming sanitary advantages are brought forward is only a cloak for attempts against the Christian religion and view of life. Therefore, we cannot raise our warning voice too loudly. All who lend a hand in furthering cremation are on the side of unbelief."

It is interesting to note that the Bavarian Government, after ascertaining that no laws exist which forbid cremation, has recently published a number of regulations for carrying cremation into practice.

THE AMERICAN CONGRESS OF RELIGIOUS LIBERALS.

An instructive series of addresses on "Race Conflicts and Human Brotherhood" formed part of the proceedings at the Congress of Religious Liberals held at Rochester, New York, in January, to which reference was made in our columns last week. Among the speakers was Mrs. Hunter, a woman of colour, of the National Association for the Improvement of the Coloured People of the United States, who delivered a moving and eloquent address. The whole subject was lifted to a higher and universal standpoint when Mr. Rabindranath Tagore, the Hindu scholar and poet, who was an honoured guest of the Congress, treated of race distinctions and race conflicts in the light of universal religious principles. With a singularly felicitous use of the English tongue and literary distinction, Mr. Tagore held up to the meeting (says the *Christian Register*) the high social ideals and reverence for the divine in the human which alone can permanently solve this question. The following resolution was adopted:—"We plead for all possible wise ways and means for allaying race prejudice by removing its causes, and to this end we urge the broader education of both races—the final result to be a larger measure of political, social, and economic justice to govern the treatment of the weaker race by the stronger. Larger patience in dealing with the problem and more sympathy in dealing with the people of colour may well go hand in hand with the impartial application of all of the constitutional and legal safeguards for the protection of the negro in his necessarily slow development." Mr. Edwin D. Mead closed with a sane and effective appeal for arbitration in place of armaments and international peace instead of war.

Another honoured guest of the Congress was Prof. Eucken, who spoke in English to a crowded audience in the Unitarian Church. The Rev. C. W. Wendte presided, and the Rev. Richard W. Boynton, of Buffalo, a former pupil of Eucken, opened the evening's discussion by a thoughtful and appreciative paper on the teaching of his master in philosophy, while the Rev. Dr. J. B. Thomas, an Episcopal rector of Rochester, closed it. Dr. Eucken made a noble defence of "The Necessity for Idealism," ending with a few eloquent passages in his own tongue. The final session of the Congress was devoted to a discussion on "The Promotion of Sympathy and Goodwill between Orthodox and Liberal in Religion," papers being read by Dr. William C. Gannett, the Rev. A. W. Vernon, pastor of the Harvard Congregational Church, Brookline; and, finally, Dr. S. A. Eliot, president of the American Unitarian Association, who treated of "The Fundamental Unities." The addresses were worthy of the occasion and the theme, treating it from quite different points of view, but in a beautiful spirit of mutual regard and spiritual unity. Altogether, the Congress marked, as Dr. Wendte said in his closing words, an important step forward in the evolution of religious freedom and life in America.

THE TOLERATION ACT AND UNITARIANS.

The following letter has been addressed to the secretary of each of the congregations named in the Essex Hall Year Book:—

I am desired by the Committee of the Association to direct the attention of your congregation to the interesting historical event that in the year 1813 an Act of Parliament was passed extending the provisions of the Toleration Act to Unitarians.

It passed its Third Reading in the House of Lords, July 20, 1813, and is described as "an Act to relieve persons who impugn the doctrine of the Holy Trinity from certain penalties."

A hundred years have thus nearly passed since Unitarians obtained civil and religious liberty, and the celebration of this event merits the earnest attention of the members of our Churches; and our young men and women should be very specially reminded of the struggle for religious freedom made by their forefathers.

There will be fitting celebrations in connection with the Anniversary Meetings of the Association in London at Whitsuntide, of which due notice will reach you later. Meanwhile, your congregation may wish to consider methods of celebrating the event; and of directing public attention to the great religious work which Unitarians have inherited as a sacred trust committed to their care.—Faithfully yours,

W. Copeland Bowie.

THE WOMEN'S LEAGUE COUNCIL.

Address by Miss Councillor Balkwill.

On the invitation of the Hampstead Branch, the Women's League Council, on March 5, was held at the Rosslyn Hill Chapel Hall instead of at Essex Hall. Mrs. Enfield Dowson presided, and there were present representatives of many different congregations. Miss Brooke Herford gave a brief report of the work during the past year of the League, which has now more than ninety branches on its roll. In the autumn the Fellowship Secretary, Miss Grace Mitchell, gave up her post for a year in order to pay a visit to Australasia and South Africa. During her absence the work has been undertaken by Mrs. Wright, under whose guidance the section has been making good progress, while Miss Mitchell is doing the League most valuable service by visiting the Colonial branches. Mrs. Dowson spoke of the greater public responsibilities now undertaken by women, and then asked Miss Councillor Balkwill to give her address on the "Women's Auxiliary of the National Free Church Council," a subject of special interest to members of the Women's League, showing how the Free Churches have felt and organised the increasing share taken by women in their work and influence. From the beginning women were eligible for election to the National Council; and, although at first only a few were appointed, it soon became apparent that their presence on the Council meant growth and development in directions that would otherwise have been neglected. In 1900, the need was realised of some organisation in the Free Churches corresponding to the Girls' Friendly Society in the Anglican Church, and the Girls' Guild was started for the purpose of keeping in touch with girls moving to fresh places, and passing them on into friendly and safe hands. Under a women's committee the movement grew rapidly, and soon other work of a more general nature had also to be undertaken. This led to the formation of the "Women's Auxiliary," an official branch of the N.F.C. Council, under the same president, but electing its own vice-presidents, officers, committees, &c. Its object is "to unite the women of the Free Churches," and the work under its control is widespread. There are now some hundreds of Girls' Guilds, doing largely educational work among the members, but always striving to foster and strengthen their religious life. Among many other things the guilds provide places on Sundays where girls can spend their free hours pleasantly and safely, instead of being obliged to stay out in the streets. The "Mothers' Guild" aims at helping mothers to realise their responsibility for the physical, moral, and religious welfare of their children, and has now over 5,800 members. The "Rescue Work" is a very important branch; help is given freely to existing Homes, but where needed, new ones are founded and supported. The auxiliary is in close touch with the Union of Women Workers, the National Vigilance Association, and many other kindred societies, and is becoming a valuable factor in questions of public importance, and in the education of public opinion. This spirit has done much for the Free Churches, not only among the women, but also among the men. The "Women's Ministry" Committee arranges for devotional meetings and special services for women, which have proved very helpful. The Women's Auxiliary is still in its infancy; every week its work increases, its scope widens, and this ever-growing responsibility can only be met by the deepening religious faith and trust of those in whose hands it lies. Miss Balkwill's address was heard with great interest, and she was heartily thanked for the insight she had given to those present into the valuable and important work done by the women of the Free Churches.

THE PROPOSED MEMORIAL TO MR. C. G. BEALE.

At a meeting held in Birmingham on March 3, presided over by the Lord Mayor, it was decided to perpetuate the memory of the late Alderman C. G. Beale, Vice-Chancellor of the University, by (1) the endowment or partial endowment of a Chair in the University to be selected hereafter by the University Council, and to be called in future the Beale Chair; and (2) a collection of British birds and their nests, mounted in their natural surroundings, to be placed in cases in the first room of the future Birmingham Natural History Museum.

It was announced that Sir Charles Holcroft had promised a donation of £5,000, to be devoted to the endowment of the University Chair. Other amounts promised are:—Mr. and Mrs. G. Cadbury, £1,500; Mr. and Mrs. Barrow Cadbury, £500; Councillor W. A. Cadbury, £500; Mr. Chamberlain, £200; Mr. W. A. Albright, £125 (and a further £125 when £10,000 is raised); Alderman J. H. Lloyd, Mr. F. W. V. Mitchell, and Mr. W. Waters Butler, £100 each; Mr. Austen Chamberlain, the Right Hon. W. Kenrick, Mr. W. Byng Kenrick, Alderman F. C. Clayton, and Councillor Neville Chamberlain, £50 each. The total promised so far is £8,834.

ANNOUNCEMENTS.

A public meeting to advocate the repeal of the Blasphemy Laws will be held at Essex Hall on Friday, March 14, at 8 p.m., the Rev. W. Copeland Bowie presiding. Among the speakers will be Mr. A. L. Atherly-Jones, K.C., M.P., Mrs. H. Bradlaugh Bonner, Sir W. P. Byles, M.P., Mr. H. G. Chancellor, M.P., the Rev. Stewart D. Headlam, and Sir Hiram Maxim.

The Provincial Assembly Lecture for 1913 will be delivered in the Memorial Hall, Manchester, on Wednesday, March 12, by Dr. L. P. Jacks, subject, "The Quest for Absolute Certainty."

M. Paul Sabatier, who is coming to England next month to attend the International Congress of Historical Studies, will give an address to the members of the British Society of Franciscan Studies on April 10.

At the forthcoming meeting of the British Association in Birmingham the Rev. P. H. Wicksteed will be the President of the Section of Economics. The President of the Botanical Section will be Miss Ethel Sargant, F.L.S. Miss Sargant, who is a leading authority on Plant Embryology, is the first woman to hold the distinguished position of President of a Section of the British Association.

Professor Royce, of Harvard, who has been on a visit to this country to give a special course of lectures at Manchester College, has received the Honorary Degree of D.Sc. from the University of Oxford.

Mr. J. R. G. Grundy and Mr. Cuthbert Grundy recently gave a public institute, pleasure grounds, and children's recreation ground to Cheshunt (Herts.). Adjoining these there are ten acres of beautifully wooded fields, practically in the middle of the town, and this property the Messrs. Grundy have now given to the Urban District Council for a public park.

THE SOCIAL MOVEMENT.

THE WORK OF THE PUBLIC TRUSTEE.

One of the most remarkable developments of public enterprise, as distinguished from private, which recent times have seen is the growth of the work of the Public Trustee. Mr. C. J. Stewart, the present holder of the office, speaking at a meeting of the Polyglot Club on Monday last, showed by a remarkable statement of facts how every year the public are making more use of his department. According to the *Morning Post* report, "the value of the current trusts administered in the first year of the office (1908-9) was £3,500,000; in the present year (1912-13) it was £35,000,000; so that in all the value of the business at present being administered and negotiated reached a total of £88,000,000. In fact, every year since 1908, when the Act

came into operation, has shown a remarkable expansion as compared with the preceding year. At present new trusts are coming into the department at a rate of £1,000,000 a month in value, and if this expansion continues—and according to Mr. Stewart there is reason to believe that it will soon largely increase—the value of the business negotiated by the end of the present year should exceed a hundred millions sterling in value. Assuming that the estimate of eighteen years ago of the value of property in trust in this country had doubled, and that it is now, say, a thousand millions, the Public Trustee will have one-tenth entrusted to his care in the short space of six years."

Why the Public Trustee is Popular.

"Four factors had contributed to this result," continues the report. "In the first place it would seem that the advocates of the office were right in their confidence that there was a very wide-spread public need to be met. Then the State guarantee of the office was an essential factor in securing the confidence of the public. Thirdly, the office had been organised on a voluntary basis, and in order to induce people to come into it and to bring others, it was necessary that the departmental procedure should be organised on business lines, and that its methods should be acceptable to those who resorted to it. Finally, the Department was not allowed to make a profit. The office was therefore mutual in this respect, that the work was intended to be carried on at cost price. It had no shareholders other than beneficiaries benefiting as to profits by remission of fees. Starting as a Government office did, without any capital, his first two years of office showed an unavoidable loss, but that position was quickly turned. In his third year there was a surplus. And though he had to find no less than £115,000 for the working expenses of the five years, that had all been met out of revenue with a small surplus to spare. The fees had been already reduced, and they would continue to be reduced as time went on."

NEWS OF THE CHURCHES.

Belfast.—The annual meeting in connection with the Belfast Mission to the Poor was held in the Central Hall, Rosemary-street, on March 3. Mr. John M. Andrews presided, and those present included the Revs. J. Dunkerley, J. A. Kelly, G. J. Slipper, E. H. Pickering, F. Woolley, A. O. Ashworth, and J. Worthington; Messrs. R. Dickson, C. J. M'Kisack, H. Thomas, and E. Gordon. Miss Charlotte Bruce read the annual report. The Rev. F. Woolley said that during the year he had paid some 1,200 visits in all parts of the city. Fortunately, work had been fairly plentiful, but the amount of sickness during the past six months had been overwhelming. The different sides of the work of the Mission were all touched upon, and Mr. Woolley added that every possible effort was being made by him to get the boys into skilled trades and to avoid "blind alley" employment. He wished to thank all his fellow-workers for their zealous and self-sacrificing efforts. The Chairman, in moving the adoption of the report and financial statement, expressed the indebtedness which they all felt to Mr. Woolley for his labours. Mr. James Steele seconded the motion. The Rev. E. S. Hicks, in supporting the resolution, said he was connected with efforts of this kind both in Dublin and across the water, and he had never heard a more business-like report than the one to which they had listened. They should try to realise a personal responsibility for the sort of work undertaken by the Mission, and for remedying the state of affairs that unfortunately was to be found in all large cities. He wanted them to understand that they suffered from the conditions referred to as a community. In some of their first-class shops they got articles manufactured under circumstances, and at a rate of remuneration, of which they had not the least conception. If they knew the circumstances, they would neither eat the brands nor wear the clothes that were the result of such labour. They should do their utmost as individuals to prevent a condition of things that was a shame to religion and civilisation. The resolution was passed, and the Rev. G. J. Slipper moved a resolution of thanks to Mr. and Mrs. Woolley, which was seconded by Mr. M'Kisack and passed with acclamation. A vote of thanks was then passed to the voluntary workers, and the officers for the ensuing year elected.

Birmingham.—A large gathering assembled at the Old Meeting Church on Sunday afternoon, March 2, when the Lady Mayoress (Mrs. Ernest Martineau) distributed the prizes to the scholars and the minister's Sunday afternoon adult class. The Lady Mayoress expressed her pleasure at being present, spoke some gracious words of congratulation to the prizewinners and of encouragement to the school, and said how deeply she had at heart the success of the church and its institutions. On the motion of Mr. G. H. Bennett, seconded by Miss M. S. Butler, a hearty vote of thanks was passed to the Lady Mayoress for her kindness in attending.

It is with deep regret that we record the death of Miss Rose, which took place on Sunday last. Miss Rose had been a member of the Old Meeting Church all her life. Born nearly eighty years ago, during the ministry of the Rev. Hugh Hutton, she had, as she said, "welcomed his three successors—the Rev. Charles Clarke, the Rev. Joseph Wood, and the Rev. J. M. Lloyd Thomas." She was one of the most devoted members, a constant and regular attendant at the services, and always ready to help the church and its members to the fullest extent of her power. Her cheerful and kindly disposition, combined with sterling qualities, won for her many friends by whom she will be greatly missed. The funeral took place at Warstone-lane Cemetery on Wednesday, and was conducted by the Rev. J. M. Lloyd Thomas.

Birmingham: Ministers' Meeting.—The annual monthly meeting of Protestant Dissenting ministers of Warwickshire and neighbouring counties was held in the Old Meeting Church, Birmingham, on Tuesday, Feb. 25, the Rev. J. M. Lloyd Thomas being in the chair. There were seventeen ministers present. The Rev. I. Wrigley, secretary and treasurer, read the annual report and balance sheet. There were seventeen members on the roll a year ago; now the number is nineteen. There was a balance of £8 3s. 4d. in the treasurer's hands. Mr. Wrigley was re-elected secretary and treasurer, and the Rev. W. G. Topping was appointed auditor. The Rev. W. Whitaker read a paper on "The Finality of the Christian Religion." At the close tea was kindly provided by the friends of the Old Meeting Church.

Dukinfield.—An earnest effort has recently been made in connection with the Old Chapel to realise the ideal of making the Sunday school the nursery of the church. It has long been felt that in order to supply the gaps caused by the death and unavoidable removal of the older members of the congregation, methods should be adopted for enlisting the sympathy and support of the elder scholars and teachers in maintaining and extending the work of the chapel. An appeal has recently been made, and 44 young men and women have decided to become seatholders. To commemorate this event a special service was held at the Old Chapel on Sunday evening, March 2, to welcome the new members. The minister, the Rev. E. Gwilym Evans, B.A., in the course of his sermon, explained the principles upon which the Old Chapel had been conducted for more than two centuries with no dogmatic tests or creeds for either minister or people, fresh light and truth being always reverently welcomed, and the basis for fellowship being the worship of God and a desire to live in the spirit of the teachings of Jesus Christ. Members of that church had always taken a foremost place in the public life of the locality, and he trusted that among the newcomers there would be an ambition to carry on these old traditions of public usefulness and service.

Essex Church.—At the annual meeting of the congregation of Essex Church, held on February 26 at Lindsey Hall, a special resolution was passed, in the enforced absence of Mr. Freeston through illness, asking his acceptance of an address of congratulation from past and present members of the church, drawn up as follows:—"We, whose names are written in these pages, being past and present members of Essex Church, wish to offer you our sincere and hearty congratulations on the completion of twenty years of your ministry among us. We recall with gratitude, not only the spiritual help which we have received from your ministrations, and the faithfulness of your teaching in setting before us high ideals of life and belief, but also the friendly fellowship of personal intercourse, which as a congregation we have enjoyed during those years, and we look forward with hope and confidence to a long continuance of the same happy relations. And in this expression of our regard we wish now, as at all times, to associate Mrs. Freeston, whose share in the work of your ministry is no less warmly recognised and appreciated by us." The address has been written in gold by Mr. Graily Hewitt, one of the leading exponents of the art of decorative writing, and is followed by twelve pages of autograph signatures of about 200 members, including the assistant ministers of the church for the past ten years. The whole has been beautifully bound in red leather, with decorative borders in gold, by Miss Edith Pinker, a member of the congregation. The volume was sent out to Mr. Freeston immediately after the meeting.

Hastings: Appointment.—The Rev. Edgar Lockett, of Chesterfield, has received and accepted a unanimous invitation to become minister of the Free Christian Church in succession to the Rev. S. Burrows.

Liverpool.—The Rev. H. D. Roberts, minister of Hope-street Church, made a special appeal on Sunday, February 16, on behalf of Manchester College, Oxford, the Unitarian Home Missionary College, Manchester, and the National Conference Sustentation Fund, which is reprinted in the Monthly Calendar for March. In stating the case for the Sustentation Fund, and "a minimum wage" for the ministers of our religious community, Mr. Roberts said:—"Such men as these should be well equipped for their vital and necessary work. They are the men of freedom, religious and social, as against the mass of the indifferent or the reactionary. Theologically, they are against their world. There ever awaits them a special kind of call and duty. Such men, with such a heroic venture always confronting them, should be at least relieved of care for the bare necessities

of life appertaining to their calling and station. This ' minimum wage,' even if the full £50,000 be raised, will be but a minimum. It will not allow men to buy as they should current and important books on Theology, Biblical Criticism or Philosophy in order to arm them as living combatants of all systems that cumber the ground, and to build them up as constructive religious pioneers. I have heard these men on the travelling Unitarian vans: men in places obscure in the eyes of the world or even in our eyes, yet testifying for the things of vital progress with the eloquence of conviction. And remember that against them stand the representatives of ancient seats of learning, as well as the forceful minds of those who have thrown off religion altogether, because the only religion of which they were aware had become no religion for them.''

Mansfield: Appointment.—The Rev. C. M. Wright has accepted a cordial invitation to the Old Meeting House, Mansfield. He hopes to begin his new duties in June.

Ministers' Institute.—Owing to the enforced absence of the Secretary, the Ministers' Institute will not meet at Easter this year.

West Bromwich.—The annual meeting in connection with Lodge-road Unitarian Church, West Bromwich, was held in the schoolroom on Monday, March 3, Mr. Byng Kenrick presiding. The various societies in connection with the church reported excellent progress, and Mr. Homer was cordially thanked for his warm interest in the church and all its functions, and congratulated on his re-appointment as Mayor's Chaplain. In moving the adoption of the report Mr. Byng Kenrick said that many reasons were given for slackness in attending public worship. People said, '' You will find as good people outside the churches as you will find inside them.'' That he considered quite true, but he thought it was rather beside the point. And if they turned from exceptional individuals, and regarded the whole body of people, it was his opinion—and he thought that those who observed the facts would bear him out—that in this Western hemisphere they would seldom find that the people who habitually abstained from public worship reached their highest capacity as citizens. Mr. J. Padley moved a vote of thanks to the minister (the Rev. F. A. Homer), which was seconded by Mr. Powis (Chairman of the Vestry Committee), and heartily carried. Mr. Homer gave a report of the Sunday school work, and said that in the matter of providing additional members of the congregation it had been very successful.

Yorkshire Unitarian Union.—Last Saturday, under the auspices of this Union, a Conference was held in the Channing Hall, connected with Chapel-lane Chapel, Bradford. Mr. G. E. Verity, of Leeds, President of the Union, took the chair. Representatives from many of the Yorkshire churches attended. The Rev. J. Arthur Pearson, editor of the *Sunday School Quarterly*, read a paper on '' Are Sunday Schools Fulfilling their Functions? '' It was an appeal for the reconsideration of the aim and purport of our Sunday schools. He urged that our chapels and churches stood for something very definite, and no less definite should be the aim and work of our Sunday schools. Scholars should be taught what our churches stand for, and not left in any doubt as to our aim and message. The Rev. W. R. Shanks, of Holbeck, followed with a paper on '' How can we Deepen the Religious Life of our Members? '' One of the most pressing needs of our time was a greater spirituality. Men and women needed a certain consciousness of the reality of God. There was too much material domination in the world. Too much attention was paid to externals, outside appearances, and too little to the inner realities. If our churches are to live they will have to pay greater regard to the essentials of the deepest life. An interesting discussion followed, Dr. Thackray, the Revs. W. H. Eastlake, W. L. Schroeder, M.A., W. Rosling, Thos. Paxton, and Messrs. Hargreaves, Badland, and the Chairman taking part.

NOTES AND JOTTINGS.

The White House.

The American President's residence was described in the original plans of Washington as the Palace, says a correspondent to the *Manchester Guardian*, but such a name being obviously unsuited to a republic, when it was built it was known simply as the President's House. How it came to be called the White House is still an unsettled point, but the popularly accepted story connects the present name with the capture of Washington by the British in 1814, when the Capitol and the President's residence were set on fire in reprisal for the burning of two Canadian seats of government not long before. When the house was restored later its freestone walls were painted white; hence the traditional name. The site was chosen by Washington himself, who laid the corner stone in 1792, and lived to see its completion in 1799. Its first occupant was President John Adams, whose wife, Abigail, used to hang out the family washing in the East Room. For a long time the building was quite inadequate to the President's needs, both as a residence and an office, but surprisingly few alterations were made for seventy years after the northern portico was added during Andrew Jackson's administration. President Roosevelt, however, secured the sanction of Congress to a series of thoroughgoing renovations, and a new wing was built on either side.

The Brahmo Samaj and Indian Marriage Law.

We learn from the *Times* that there is every probability of a fresh endeavour being made in the newly elected Legislative Council to secure a reform of the present marriage law, providing a valid form of marriage available for all persons, irrespective of caste. The Act of 1872, which was introduced in response to the demands of Keshab Chunder Sen, provides that civil marriages may be contracted before a registrar, but it imposes the condition that both the parties have to declare that they do not profess either Hinduism, Mahomedanism, Zoroastrianism, Jainism, or Buddhism. This was inserted as a concession to the opposition of the orthodox communities of India, especially the Hindus, who feared that the passing of a general law would undermine their time-honoured institutions. Keshab Chunder Sen and his followers were satisfied with this, but a new generation of Brahmos has sprung up which firmly holds that the Brahmo Samaj is but the purest form of Hinduism, and that it is not right for a member of the Brahmo Samaj to declare that he does not profess Hinduism. An increasing class of men and women, other than members of the Brahmo Samaj, educated in India or outside in Western sciences and literature is also impatient of these restrictions, and are anxious to have a civil marriage law available to anyone who chooses to be married outside his customary group.

THE ONLY MAGAZINE OF ITS KIND.

FIRST ISSUE NOW READY.

FAITH AND DOUBT

A Magazine of Discussion.

ILLUSTRATED.

MONTHLY, PRICE 6d. NET.

Postage 2½d.

SOME OF THE

Contents of No. 1 (March).

Professor DAVID SMITH, D.D. "What I Believe, and Why." THE VIRGIN BIRTH.

Professor JOHN MACNAUGHTON, M.A. "What I Doubt, and Why." THE VIRGIN BIRTH.

Professor ALEXANDER GORDON, D.D. "Scholars of the Age." JULIUS WELLHAUSEN.

HARRIET PRESCOTT SPOFFORD. "A Great Thing Called Faith."

Professor D. C. MACINTOSH, Ph.D. "The Religion of the Future."

FAMOUS CONTROVERSIES. The Trial of Bishop Colenso.

Rev. W. E. BARTON, D.D. "Christianity: What it Claims To-day."

Rev. EDWIN NOAH HARDY, Ph.D. "Semblance and Reality."

F. J. GOULD. "Faith and Doubt as Aids to Life."

QUIZ CLASS. An Informal Discussion of Theological Questions.

Letter from Great Britain. By Rev. K. C. ANDERSON, D.D.

Letter from the United States. By Professor A. A. BERLE, D.D.

Letter from Germany. By Professor CASPAR RENE GREGORY, D.D., LL.D., &c., &c., &c.

THE CHRISTIAN WORLD says:—

"We are certainly disposed to give a hearty welcome to *Faith and Doubt*. It is certainly a great thing that all points of view are to be admitted, and that both Faith and Doubt, both orthodox and heterodox, are to be allowed to speak. After all, this is a supreme test of any religion."

THE CHRISTIAN COMMONWEALTH says:—

"The first number of *Faith and Doubt*, a new sixpenny monthly of exceptional interest, has just reached us. It reflects religious minds of both hemispheres, and the names of Rev. R. J. Campbell, Dr. Orchard, Prof. Harnack rise up to greet the eye with those o. Dr. Lyman Abbott and Dr. Wendte The inspiring idea of this original periodical is one which has often been voiced in our columns, that the average man, when not distracted by the din of the battle for bread, is interested in religion."

THE DAILY CHRONICLE says:

"The average man is always concerned with religion, either as a believer, a doubter, or a reviler of its claims. The desire for religious discussion rests on the eternal interest about the great unknown which follows death. Thoughts like these are behind the idea of the magazine entitled *Faith and Doubt*."

PRICE 6d. NET (Postage 2½d.)

Subscription 8s. per annum, post free.

OF ALL BOOKSELLERS.

THE SEMINARY PRESS,

21 Paternoster Square, London; and New York.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to *the Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, March 9.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.

Bermondsey, Fort-road, 7, Mr. H. N. CALEY.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.

Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.

Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, Ph.D.

Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. JOSEPH WOOD.

Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. T. P. SPEDDING.

Forest Gate, Upton-lane, 11, Mr. F. G. BARRETT AYRES; 6.30, Mr. STANLEY MOSSOP.

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.

Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.

Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.

Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.

Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.

Leytonstone, 632, High-road, 6.30, Rev. JOSEPH WILSON.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.

Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. F. W. G. FOAT, Litt.D., M.A.

Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. C. A. PIPER; 3, Mr. A. J. HEALE; 6.30, Mr. COTTIER.

University Hall, Gordon-square, W.C., 11.15 and 6.30, Rev. CHARLES HARGROVE, M.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.

Wood Green Unity Church, 11 and 7.

Woolwich, Carmel Chapel, Anglesea-road, 3. Mr. J. F. GREEN; 6.30, Monthly Unitarian Lecture.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.

BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev H BODELL SMITH.

BOLTON, Halliwall-road Free Church, 10.45 and 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. A. R. ANDREAE.

BRIGHTON, Free Christian Church, New-road' 11 and 7, Rev. PRIESTLEY PRIME.

BURY ST. EDMUNDS (Free Christian), Churchgate-street, 11 and 6.45, Rev. G. WARD.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45 and STYAL, 6.30, Rev. H. E. PERRY.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.

GEE CROSS, 11 and 6.30, Rev. H. E. DOWSON.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. HARWOOD, B.A.

HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. F. HEMING VAUGHAN, B.A.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. MORTIMER ROWE, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-Street Church, 11 and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross-street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.

MANCHESTER, Platt Chapel, 11, Rev. W. H. DRUMMOND, B.A.; 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.

PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.

SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. V. D. DAVIS B.A.

TORQUAY, Unity Church, Higher-terrace, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.

WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

MARRIAGES.

JOHNSON—HALL.—On March 1, at St. Margaret's, Westminster, by the Rev. W. P. Besley, Canon of St. Paul's, Cedric, eldest son of Thomas Arthur Johnson, West House, Hartford, Cheshire, to Janet, daughter of the late W. H. Hall and Mrs. Hall, of Cuckoo, Hanwell.

SMITH—TUTIN.—On March 1, at the Free Church, Richmond, by the Rev. A. Leslie Smith, B.A., E. Neville Smith, of Manchester, son of the late Rev. Edwin Smith, M.A., to Marguerite Tutin, B.Sc., youngest daughter of the late Thomas Tutin, of Nottingham, and of Mrs. Tutin, The Avenue, Kew.

DEATHS.

NETTLEFOLD.—On March 1, at his residence Streatham Grove, Norwood, S.E., after a short illness, Frederick Nettlefold, in his 80th year.

PRESTON.—On March 3, at Meadowcroft, North Finchley, Frank, fourth son of the late Joseph Thomas Preston, aged 57.

ROSE.—On March 2, at 27, Lee Crescent, Edgbaston, Elizabeth Ann Rose slept peacefully away in her 80th year.

Situations

VACANT AND WANTED.

LADY required as Companion. Experienced. Country.—Write, with full particulars, to Miss E. M. GREG, Lode Hill, Handforth, Manchester.

UNCERTIFICATED TEACHER (male or female) for Baylies School (Unitarian), Dudley, to commence duties at once. Salary as per scale.—Apply, W. H. THOMPSON, Solicitor, Dudley.

ADVERTISER desires post as Useful Companion or Mother's Help. Well-educated, musical, domesticated. Reference to Minister.—Miss DAVIS, 231, Brecknock-road, London, N.

WANTED, a PARLOUR-MAID, competent to wait on an invalid.—Apply, Miss MARTINEAU, 1, Clifton-place, Sussex-square, W.

RESIDENT POST required by qualified Shorthand Typist and Book-keeper, aged 19, who would be willing to make herself generally useful. Doctor's family preferred; must be near Unitarian Chapel.—D. V. H., INQUIRER Office, 3, Essex-street, Strand, W.C.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER *Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."*

NOTICE.

Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 3, Essex-street, Strand, W.C.

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

All communications and payments in respect of Advertisements should be made The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

PREACHER:

Morning, 11.15. Evening, 6.30.

March 9.—Rev. CHARLES HARGROVE, M.A.

„ 16.—Rev. EVAN G. EVANS, of Dukinfield.

„ 23.—Rev. WILLIAM WOODING, B.A.

„ 30.—Rev. WILLIAM WOODING, B.A.

MANSFORD STREET CHURCH AND MISSION.

THE ANNUAL MEETING

of Subscribers and other Friends will take place at

LINDSEY HALL, The Mall, Notting Hill Gate,

on Friday Evening, March 14.

Tea and Coffee, 8.0.

At 8.30 the Chair will be taken by

Mr. C. SYDNEY JONES, M.A.

All Friends of the Mission are cordially invited to attend the Meeting.

S. W. PRESTON, R. P. JONES, } *Secs.*

SUSTENTATION FUND

FOR THE AUGMENTATION OF MINISTERS' STIPENDS.

President, W. BYNG KENRICK.

Hon. Treasurer, RONALD P. JONES, 7, Stone Buildings, Lincoln's Inn, W.C.

Hon. Secretary, HAROLD F. PEARSON, 22, College-hill, Cannon-street, E.C.

SECRETARIES of CONGREGATIONS desiring GRANTS from this Fund may obtain the needful forms of application by writing before March 31 next, to HAROLD F. PEARSON, 22, College-hill, Cannon-street, E.C.

Mr. CECIL PEARSON

(Bass),

Lately returned from a course of Vocal Study and Opera in Italy, has been appointed a Professor at the Royal Academy of Music. He has now resumed Private Teaching and is open to receive Pupils for Voice Production and Singing at West End Studio, and will also take Engagements for Concerts, At Homes, &c.—For Terms and Vacant Dates apply, 40B, Golder's Way, Golder's Green, N.W.

WHAT ARE WE?

A Question never yet Answered by Christian Scientists

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

LIVERPOOL LADIES' SANITARY ASSOCIATION. Incorporated. Nursery Training College. Ladies trained as Children's Nurses. Fee £35 for six months' course. Children in residence. For particulars apply PRINCIPAL, 19, Beaumont-street, Liverpool.

Schools.

WILLASTON SCHOOL,

NANTWICH, CHESHIRE.

Opened 1900.

A Public School on Modern Lines with a Preparatory Department. Inclusive Fee, 60 Guineas.

Headmaster: H. LANG JONES, M.A. Oxon.

Full Prospectus on application.

Next Entrance Examination, April 4.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. *Head Mistress:* Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

LETCHWORTH SCHOOL, HERTS. —Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon). Head of Junior School: Mrs. N. STEPHENSON.

"THE BEACON," Sevenoaks, Kent. HIGH-CLASS PREPARATORY SCHOOL FOR BOYS.—The Sons of Gentlemen prepared for the Public Schools and the Royal Naval College. Special attention is paid to giving the boys a thorough educational grounding. Airy class rooms and dormitories, high bracing situation. Fees 30 guineas a term.—Applications to the Headmaster, Mr. A. F. GARRETT, M.A., "The Beacon," Sevenoaks, Kent.

PEARL

ASSURANCE COMPANY, LTD.

Chief Offices: London Bridge, E.C.

P. J. FOLEY, Esq., *President.*

Annual Income	...	...	£3,047,000
Claims Paid nearly	...	...	£14,000,000

Additional Representatives Wanted.

F. D. BOWLES, G. SHRUBSALL, } *Managing Directors.*

Society for the Abolition of Vivisection,

22, Northumberland Avenue, W.C.

The Society offers to send their Lecturer free of charge to Debating Societies, League Meetings, &c.

Writing to this Society with regard to the Lecturer the Secretary of a large Brotherhood said: "Mr. Reed did us very good service, and the men were delighted with his earnestness and ability."

SMART BLOUSES.—Make yours of genuine Irish Linen fabric, "Flaxzella." Dainty and durable. 200 Patterns and Catalogue Free! Beautiful shades, latest designs, fast colours. Write to-day.—HUTTON'S, 5, Larne, Ireland.

GENUINE IRISH LINEN REMNANTS make splendid Teacloths, Traycloths, D'Oyleys, &c. Bundle of extra large pieces only 5s., postage 5d.; Irish Linen Bargain Catalogue free. Write to-day.—HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH. — We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing. —WOOLFALL & Co., Southport.

Board and Residence, &c.

ST. LEONARDS-ON-SEA. — "Cranbrook," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room. sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCS.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

A DELIGHTFUL WINTER HOME with Lady and Gentleman. House on hill facing south; garden, verandah. Non-flesh diet if desired. Private sitting room. Two Anglo-Indian or delicate children can be received.—Mrs. HAYNE SMITH, Ridgway, Dartmouth.

19TH CENTURY BUILDING SOCIETY.

No. 50, CANNON STREET, E.C.
(Corner of Queen Street).

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. | Miss CECIL GRADWELL, HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, *Manager.*

BOOKS

On Literary, Educational, Scientific, Technical, Medical Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 135, Charing Cross Rd., London, W.C.



Any condition. I pay highest prices, 7d. to 2s. 3d. per tooth pinned on vulcanite, 4s. on silver, 6s. on gold, 7s. to 22s. each on platinum. Prompt cash. Satisfaction guaranteed, or goods returned. Bankers, Parrs.—S. CANN (Dept. 444), 69a, Market-street, Manchester.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, March 8, 1913.

*** Regarding Advertisement Rates see inside Front Cover.